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ARTICLE I.

THE VIRGIN BIRTH.

BY PROFESSOR J. A. SINGMASTER, D.D.

The Virgin Birth or more exactly the supernatural birth of Jesus Christ has been an article of the Christian faith from its beginning. The unequivocal record of it is found in the first chapter of the Gospel of Matthew, and in the first and second chapters of the Gospel of Luke. It appears in the Apostles' Creed, whose earliest form and appearance have been traced by Kattenbusch to year A. D. 100. It is an article of the Nicean Creed of A. D. 325. Ignatius, who was born about A. D. 110, frequently mentions it, and so does Irenaeus, born A. D. 135.

In spite of the derivation of the doctrine of the Virgin Birth from the accredited Scriptures, from the writings of the ancient Church Fathers and from worthy tradition it has not been exempt from attack.

About A. D. 140 Marcion came from Asia Minor to Rome teaching a perverted form of Christianity. In his revised edition of a part of the New Testament he deliberately omits the first two chapters of Luke.

Cerinthus, a Jewish Gnostic, at the close of the first century derided the Virgin Birth. The Christian Jews, known as Ebionites and Nazarenes rejected it. The bet-

ter part of them taught that Jesus at His baptism received the Spirit of God and that through his piety he became the Son of God.

In the latter half of the second century, Celsus, a Greek Platonist, attacked the doctrine of the Virgin Birth and impugned the virtue of Mary.

These several attacks during the first two centuries were somewhat sporadic and unimportant, but for the fact that they are an undeniable witness of the existence of the doctrine.

For a period of 1500 years the doctrine remained comparatively undisputed, and was everywhere confessed. Even the Arians and the Socinians, in spite of their views that Christ was a creature, did not deny his Virgin Birth. In the latter part of the eighteenth century, however, new opposition to the doctrine arose on the part of the deists and rationalists in England and France. Its most notorious opponents were Voltaire and Tom Paine, the latter of whom was a citizen of England, the United States and France. These men and their school claimed that they were not atheists but denied Christianity in every form. They were not without excellent traits and brilliancy of mind, but were far from exemplary in their conduct. No doubt Paine's *Age of Reason* exercised a baneful influence for many years, in spite of its vicious, untruthful and illogical character.

In the 19th century, Schleiermacher (1768-1834), that epoch-making theologian, affirmed the natural paternity of Jesus, but maintained that divine pre-natal influence made him the divine man that he was.

Then came Strauss and Renan with their purely naturalistic interpretations of the birth and life of Jesus, reconstructing his wonderful career with the aid of their imaginations.

In 1892 a new agitation was started in Germany when C. Schrempf of Würtemberg refused assent to the Apostles' Creed. This precipitated an earnest discussion, calling forth various treatises pro and con.

The present status of the question, as it appears in

most radical attacks in pulpit and press, has arisen from the modern scientific spirit with its decided evolutionary tendencies, its historical genetic method, its scrutiny of minute details, and its aversion to the intrusion of purely supernatural influences, especially in the form of miracle.

The full discussion of the question demands a volume rather than a fugitive essay. And the absolute proof of the doctrine is from the nature of the case impossible, although the arguments in its favor render it extremely probable to the vast majority of true Christians. Fundamental to a thorough discussion of the doctrine are such questions as the historicity of the alleged events, the authenticity of the Gospels, the possibility and actuality of miracles.

Moreover, the attitude of mind of those who discuss the subject must be reckoned as a large factor. The hostility to Christianity in general, the mythical interpretation of the Bible, the rejection of the deity of Christ, and the lack of real Christian experience practically unfit a person for an unbiased investigation of the subject. As a fact, the chief opponents to the doctrine of the Virgin Birth are outspoken enemies of Christianity, Agnostics and Unitarians.

But it will not do to ignore the attacks on this cherished doctrine, lest they be deemed unanswerable. Moreover, it is well that a Christian examine the foundations of his faith lest he be involved in doubt concerning the most precious beliefs of his life.

Among the objections that are urged by reputable scholars, we will mention several of the more important.

1. The Virgin Birth is biologically impossible and even absurd.

2. It is inconceivable that the Infinite God could assume the form of man.

3. It would involve a miracle which is a contradiction of the universal, irrefragible laws of the universe.

4. The several birth stories in Matthew and Luke are interpolations.

5. These stories are myths derived from the heathen.

6. The writers of the New Testament except Matthew and Luke are silent concerning the doctrine.

1. In regard to the biological objection we would remark that virgin births in nature may be possible. But we would not for a moment argue the question from the standpoint of biology, because the Virgin Birth of Christ, if a fact, is a transcendent miracle. It is our conviction that to bolster up a doctrine with a vague scientific speculation only befogs the matter, makes no appeal to the great mass of people, and awakens doubt rather than strengthens faith.

2. The objection that it is inconceivable that an Infinite God could or would condescend to be born of a woman fails to take into consideration the real nature of God, by obscuring his immanence through a false view of his transcendence. There is an undoubted affinity between God and man—between two personalities, one infinite, the other finite. It cannot be otherwise than that man was made in the image of God. Personality implies love as one of its chief attributes. Infinite love is capable of infinite condescension, and it is, therefore, not inconceivable that the loving God would visit his children in the person of his Son, who through a human birth identifies himself with the human race.

3. The objection that the Virgin Birth is miraculous, and that miracles do not happen is a very summary way of disposing of a matter of transcendent importance. The possibility of miracles is undeniable, as even Hume acknowledged. Whether they have ever happened is a matter of evidence. The authenticity of any event must be established by adequate testimony. From the nature of the case the testimony in regard to the Virgin Birth must rest upon the word of a single person—the Virgin Mary, who in her day was an obscure peasant in Palestine. But this alone does not discredit a fact. Many of the experiences of one's life are not capable of being authenticated by other witnesses. Moreover, the reticence of Mary concerning her extraordinary alleged experi-

ence, which involved serious reflections on her character, suggests that her long silence was justified until such a time when her divine Son by his divine life would justify the revelation which she was bound to make. In the light of that life and of the glorious resurrection which followed his death, the truth of the virgin's story is vindicated.

In reference to miracles in general it may be remarked that it is improbable that God would limit himself in his manifestations to rational creatures to the usual well known laws of nature.

4. The assertion that the birth stories in Matthew and Luke are interpolations is purely gratuitous. This is a dogmatic statement without a scintilla of evidence. These stories are, in the light of textual and higher criticism, integral parts of the Gospel. They are found in all the great uncial manuscripts, and any attempt to eliminate them does violence to literary integrity. The appeal to a contradictory statement in a Sinai-Syriac manuscript is misleading. This manuscript is a Syrian translation from the Greek and has nothing to do with the Codex Sinaiticus. We believe that a denial of textual authority for the Virgin Birth has no basis in sound scholarship. The New Testament stands or falls as an authentic and reliable witness with the stability or fallacy of the birth narratives.

5. That these stories are myths, invented to account for the Christ the hero, is the unsustained assertion of the deniers of the Virgin Birth. It is alleged that they are adaptations of ancient heathen incarnation legends. In reply it may be said that there is no evidence and no probability that the simpler peasants of Galilee had the remotest knowledge of ancient Buddhistic or Babylonish lore. Moreover there is an abyssmal difference between the senseless and vulgar heathen stories and the chaste, beautiful narrative of the birth of our Lord.

6. The assertion that the apparent silence of all the other writers than Matthew and Luke is strange, and that the birth stories lack adequate support requires

some attention. The argument from silence is usually a precarious one. For instance on the score of silence it might be alleged that the writer of John's gospel discredited the temptation, the transfiguration and the Lord's Supper because he does not record them. James and Jude, the Lord's own brothers do not mention his crucifixion or his resurrection.

The Gospels according to Matthew and Luke, two of the four gospels, the biography of our Lord, contain the birth story. Mark begins his narrative with the baptism of John and for reasons known to himself makes no reference to the birth and youth of Jesus. John evidently had the gospels of Matthew and Luke before him when he wrote late in life. At all events the record of his Christ's conception and birth is clearly and amply stated in two historical records.

The eternal pre-existence of Christ is plainly affirmed by John and by Paul; and his incarnation is taught in most unmistakable language. The method of the incarnation is not prominent in the fourth gospel and in the epistles. John's teaching that the eternal Logos became flesh and that "every spirit that confesseth that Jesus Christ is come in the flesh is of God" harmonize with the infancy stories. Paul's teaching that God's Son was born of the seed of David according to the flesh and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead seems to look both toward the human and the divine in Christ's person. And when he speaks of the Son "born of a woman" he may have had the supernatural birth in mind.

Should it appear on purely critical grounds that the idea that John and Paul knew of the Virgin Birth must be abandoned, it still remains true that they never contradicted the doctrine. It is held by eminent scholars that probably neither John nor Paul had any knowledge of the fact of the Virgin Birth when they wrote. It is quite certain that it was not commonly known by the earliest disciples and for very evident reasons. The

Virgin Mary was no doubt most reticent in regard to her unique experience and hid the profound secret in her own heart. She was aware that the publication of the facts would probably call forth vilification and expose her to the contempt even of her own children. Perhaps divine providence did not intend that the thoughts of the devout should be turned in veneration if not adoration to her rather than to her Son. But it was inevitable that the facts must come out before her decease. She must have, therefore, confided them to a few intimate friends. It is not improbable that these facts were reduced to writing, for the Lucan narrative savors of a Hebrew style of composition.

It will naturally be asked why the Church should so strenuously insist on the acceptance of the doctrine of the Virgin Birth when it is admitted that many Christians in the apostolic age probably never heard of it, and that millions now in the churches may not grasp its importance. In reply it may be said that faith may be real and therefore of a saving nature without being comprehensive. It is happily possible to be saved with only a modicum of knowledge, as long as that knowledge embraces the divine Christ as Savior. Repentance from sin and faith in Christ are the usual conditions of salvation. But that is after all a different problem from the one before us. Can an intelligent Christian in possession of the New Testament reject or ignore a doctrine so plainly taught and so vital to the paternity of Jesus?

It seems to us that the rejection of the doctrine seriously impairs the trustworthiness of the Gospels. The elimination of the infancy narratives without the authority of textual criticism, and in face of its universal acceptance by the Church, sadly discredits the Gospels and thus destroys their authority. This can be done alone on the purely rationalistic grounds that the stories are utterly improbable and mythical. In pleading for the essential authenticity of the narratives we invoke no theory of inspiration, nor rely on the idea of inerrancy in every biblical statement.

We believe that the doctrine of the Virgin Birth is necessary to a rational construction of the doctrine of the Person of Christ, as the God-man and Savior of the world. Without the factor of his supernatural birth there is no adequate explanation at all of his entrance into the earthly life. If he was born of a human father and mother he would not be the unique Being which he certainly is, the only one of his class. He would be only a man with the passions of humanity. He would have the taint of sin and as little power to atone for it as we have. The Virgin Birth is the only sufficient explanation of his sinlessness and of his extraordinary claims and influence.

We agree with Dr. Orr, who closes his book on the Virgin Birth as follows: "I cannot acquiesce in the opinion that the article of the Virgin Birth is one doctrinally indifferent, or that can be legitimately dropped from the public creed of the Church. The rejection of this article would in my judgment be a mutilation of the Scripture, a contradiction of the continuous testimony of the Church from Apostolic times, a weakening of the doctrine of the Incarnation and a practical surrender of the Christian position into the hands of a non-miraculous, purely humanitarian Christ—all on insufficient grounds."

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ARTICLE II.

WHY LOSE THE APOSTLE MATTHEW AS A WITNESS?

BY J. F. SPRINGER.

"Repentance toward God and faith toward our Lord Jesus Christ"¹ has, from the earliest times, been an unwelcome message in the ears of many. Moreover, opposition to and unbelief in Christianity have not been content to remain inarticulate. Perfectly definite efforts have continually been made to do away with "the faith which was once for all delivered unto the saints."² The person of our Lord was early attacked—so early in fact that it was an apostle who refuted the doctrine of any unreality in the body of Jesus by his testimony that he had heard, seen and handled the Word of Life.³ The efforts in opposition which have directed themselves against the Person of our Lord have continued down to the present day. Other methods of opposing Christianity have concerned themselves with attempts to obscure or destroy the doctrine that "Christ died for our sins."⁴ In short, much antagonism has based itself upon considerations having little or nothing to do with the validity of the history that has come down to us. The opposition has sought other grounds. But the maintenance of bizarre counterfeits of Christianity and certain efforts to obstruct the main stream of belief have occasionally required a considerable mutilation of the record. Marcion rejects Matthew, Mark and John and parts of Luke; Celsus assails the truthfulness of the history. These men lived at a very early period, the one in the time of Justin Martyr and the other somewhat later per-

1 Ac 20:21.

2 Jd 3.

3 1 Jn 1:1.

4 1 Cor. 15:3.

haps, though still well within the limits of the second century. But neither seems to have had any substantial justification for his position. Neither writer appears to have had any historical evidence invalidating the authenticity of the objective truth of the Gospels. The one seems simply to have rejected what he did not want and the other occupied himself in developing claims of discrepancy and subjective objections.

MODERN UNBELIEF.

In recent times, however, there has arisen a formidable menace to the faith in the great onslaughts upon the authenticity of the documents upon which our detailed knowledge of the basic facts of our religion rests. Naturally, it is impossible to deny the documents themselves. The attack is differently directed. Thus, the records which have come down to us as from Matthew the publican and John the son of Zebedee are allowed to have come into existence at a fairly early date, but that they came directly from these apostles and eye-witnesses is denied.

If Christians generally concede that we do not have the direct testimony of eye and ear witnesses of the works and teachings of Jesus, of those who belonged to the inner circle of close and continued companionship, then I think that the faith, and consequently the witnessing power, of the followers of the incarnate Son of God will be greatly obscured.

That which we believe, and hold, and upon which we rest our all, depends so completely upon the certainty and accuracy of the records contained in our First and Fourth Gospels, that Christianity, deprived of its confidence in their apostolic authorship, would be unable boldly to maintain itself as the supreme intervention of God on behalf of the human race. Its origins would be lost in obscurity. They would be subject to extremely plausible explanations as having been due to a purely human development.

NEED OF APOSTOLIC WARRANT FOR THE FACTS.

But if I retain my confidence in the apostolic authorship, then I have a clear-cut vision of the Word existent in the beginning as a distinct Person of the Godhead; I see Him later becoming flesh, born of a virgin, and manifest as man; I see Him at His baptism testified to by the voice from heaven and by the descent of the Spirit of God upon Him; I see Him exposed to the temptations and triumphing over them and the Devil; I see Him undertaking that marvelous ministry during which He continually presented credentials that He was come from God in the mighty works of mercy that He wrought and during which He uttered the message which crystallized into that gospel which has gone forth to all nations; I see Him with full knowledge of what awaited Him on Calvary steadfastly continuing His course and finally resolutely going up on the Last Journey to Jerusalem; I see Him agonizing in the garden of Gethsemane and yielding His will to the Father; I see Him offering Himself for the glory of God and dying for my sins; I see Him dead and I see Him buried; and finally I see Him risen from the dead on the third day. This is what the apostolic Gospels warrant me in accepting and in resolutely maintaining. But, if the First and Fourth Gospels come from the hands of persons who were not companions of Jesus, who did not personally see and hear Him, then Uncertainty and Doubt immediately cloud the Life, the Message, the Cross and the Resurrection. I have the detailed narrative just as before, but it now lacks the warrant which attaches to the testimony of actual witnesses.

It is very true that we have two other Gospels and that they supply us with a clear vision of Christ. They do not come directly from eye and ear witnesses, but are records whose connection with the facts is indirect. They are true records and are to be received as such. Nevertheless, they lack the supreme warrant. If we did not have Matthew and John upon the authority of eye and

ear witnesses, Mark and Luke would themselves lose in value. All the history would then be upon the same plane—it would consist of the reports of persons who were not present when the mighty works were done and the message of grace delivered, who are not known to have seen the Cross and the One who hung there, who are not known to have seen the risen Jesus.⁵

NO SCIENTIFICALLY LAID FOUNDATION FOR MARKAN PRIORITY.

Of course, the upright and those who love righteousness should desire only the truth. If indeed no apostle has left us a record, it is high time that the fact became known. On the other hand, it would be unutterable folly to yield an iota except in consequence of a body of evidence capable of withstanding the acid test of a hostile examination.

There is no such acid-proof body of evidence. To exhibit this matter in detail would require a great deal of space. Nor is that the purpose of the present article. I wish now to rouse Christians to the necessity of not letting the case go by default.⁶

5 As an example of the obscuration that would follow, we may consider the effect upon the plain teaching derivable from Matthew and John that Jesus knew from the beginning of His ministry that the Cross awaited Him and that He was consciously and deliberately going on to Calvary there to make Himself a voluntary offering. See Jn 2:19; 3:14-15; 6:51-56, 70-71; 8:28; 10:11, 15, 17-18; 12:24, 32-33; 13:1, 21, 33; 16:5, 28; 17:11, 13; 18:4, 11, 32; 19:11 and Mt 16:21; 17: 9, 12, 22-23; 20:17-19, 22, 28; 21:38-39; 26:2, 21, 24, 28, 31-32, 39, 42, 45-46, 54, 56. Now if we had these things from some later writers, other than eye and ear witnesses, the way would be open for Unbelief. It could plausibly be maintained that all this expectation of the Cross was not a fact but a result of efforts of His followers to make the best of the Crucifixion, to accommodate the Ministry and its tragic end to the Old Testament prophecies.

6 For a detailed exposition of the insufficient character of the evidence upon which is based the contention favoring the non-apostolic authorship of Matthew and for a setting forth of constructive investigations in vindication of traditional views as to the Synoptic Gospels, the reader is referred to the following articles which have been published by the present writer:

(1) "The Order of Events in Matthew and Mark," "Bibliotheca Sacra" (Xenia Theological Seminary, St. Louis, Mo.), for April

PRIORITY OF MARK ANTAGONISTIC TO APOSTOLIC AUTHORSHIP OF MATTHEW.

If once it be admitted that the narrative parts of Matthew have been derived from Mark, then it is an almost inevitable consequence that the non-apostolic authorship of these same parts be granted. We should at one stroke have lost the apostolic guarantee of the reality of the bulk of the events which constitute the foundation of our religion. The events narrated in John are important, but they are relatively few. It is in Matthew that we get a considerable range of narratives covering the ministry. Of course, if the Fourth Gospel be also reduced to a non-apostolic account, then our conception of the Life would not have the known warrant of any eye and ear witness. But, even if John be accepted as apostolic, the reduction of the Matthaean narrative to a derivative document would still be cataclysmic from the point of view of the maintenance of the historical basis of the Christian religion. That is to say, we can scarcely hope

and July, 1922 (pp. 131-152 and 321-350). In this paper is explained how the diverse successions of incidents in Matthew and Mark could originally have been identical. No purpose on the part of either writer is required for the explanation of the present differences.

(2) "Matthew, a Chronological Narrative," *"Bibliotheca Sacra"* for January and April, 1923 (pp. 115-131 and 272-283), and "The Chronological Place of the Sermon on the Mount," *"The Methodist Quarterly Review"* (Nashville) for January, 1924 (pp. 111-116). These papers vindicate the chronological character of the Matthaean order of events. Mt 10:17-23, 26:6-13; 26:39-66; and 26:69b-27:1 are all probably in wrong positions, but in no one of these cases is it necessary to understand that this was so when the original MS was penned.

(3) "The Apostolic Authorship of the First Gospel," *"The Lutheran Quarterly"* for January, 1924 (pp. 49-88). This article sets forth the evidential situation as to the apostolic authorship of Matthew.

(4) "The Synoptic Problem," begun in *"Bibliotheca Sacra"* for October, 1923, and at the present writing (May, 1924) still running (1923—pp. 539-558; 1924—pp. 59-88 and 201-239, etc.). The treatment so far is largely destructive. The program contemplates first the setting aside of the arguments which have been advanced on the side of the priority of Mark over Matthew as either inconclusive or else valueless; and second, the presentation of affirmative evidence for the priority of Matthew over Mark, under the assumption that one or the other of the first two Gospels is a derivative of the other.

to accept the view that the narratives in Matthew are derived from Mark and still be able to maintain that we have the warrant of an eye and ear witness for these accounts. It is important to see that this is really the case.

The reason that it would be difficult or impossible to hold conjointly the views of derivation and apostolic warrant is two-fold. First, although Peter is doubtless to some extent back of the Second Gospel, nevertheless we do not know which of the Markan narratives, if any, come from this apostle, and which do not; nor in fact have we any sufficient assurance that we have at any point the narrative language of this witness. Of no single narrative account have we any definite assurance that its details were assembled by him, nor that the mode of presentation was due to him, nor that he became responsible for a single narrative sentence. It would be futile to claim that narratives in Matthew had the warrant of Peter on the ground that they were derived from the Second Gospel and so in effect from this apostle. Second, we could not maintain with any strength the position that the Matthaean narratives, despite their derivative character, are nevertheless the work of Matthew the apostle and thus have the warrant of an eye and ear witness. The extent of the dependence that would have to be allowed is too great.

The dependence, if granted, would extend to far-reaching agreements with respect to the following matters:

1. Choice of incidents.
2. Choice and order of the details presented in individual incidents.
3. Similarities and even identities of language in the narrative framework of individual incidents.

With regard to the matter of *choice of incidents*, let it be noted first that, beginning with chapter III and continuing throughout the book, Matthew very closely parallels the entire Gospel of Mark. Only a very few Markan events are omitted, and only a very few Matthaean events are additions. That is to say, the table of contents for

Matthew 3:1-28:20 is substantially the same table of contents for Mark 1:1-16:8.

With respect to the *choice and order of the details presented in the incidents*, it may at once be said that, if the Matthaean writer be regarded as a compiler, then he must have acquiesced largely in the Markan selection of the details to be presented in the individual narratives and to an exceedingly great extent in the order of the presentation of these details. That is to say, when he narrated an incident, he was content to tell pretty much the same details and seldom to deviate in the sequence in which he set them forth.

Concerning the *similarities and identities of language in the narrative framework*, it is important to observe that these phenomena may be noted throughout the narrative text of the ministry. On the average, approximately two out of every three words in the Greek text of this part of Matthew parallel the thought expressed in the narrative text of Mark.⁷ The parallelism is in part similarity and in part identity. That parallel *discourse* should display such phenomena is nothing at which to be surprised. Our attention is now centered, however, upon strictly *narrative* text.

In view of the foregoing statement of the facts which would have to be faced in the event of our acceptance of the hypothesis that our First Gospel is a derivative of

7 Matthew is a Greek book of about 18,000 words and Mark one of about 11,000. If from Matthew we exclude the unparalleled Infancy Section consisting of chh. 1 and 2 and the great amount of unparalleled discourse contained in chh. 5, 6, 7, 11, 18, 23, 25, the sizes of the two Gospels become more nearly equal. I do not have available figures expressive of the number of words having a strictly narrative character in Mt 3:1-28:20 nor of the numbers into which the total would be divided by considerations of parallelism and non-parallelism. However, from other statistics reasonably close to the truth, I am able to give a rough idea how the matter stands, and this will suffice for present purposes. The narrative text of the last 26 chapters contains not far from 6000 words. About two-thirds of these represent statements and expressions that are parallels of Markan language. This means that 67 per cent of all the Matthaean compiler wrote in constructing his narrative framework from 3:1 on to the end is a reproduction more or less exact, of the narrative framework of another writer. Sometimes the language is merely similar, but at other less frequently occurring times the similarity attains identity of wording.

the Second, it ought not to be difficult to perceive that we could hardly make an apostle—that is, one who was himself an eye and ear witness—the compiler of a document so dependent upon an exemplar in respect to its table of contents, its choice and order of details, and even the narrator's language of presentation.

EXAMPLES OF INCOMPETENT INVESTIGATION.

We ought, of course, to prefer ascertained truth at all costs. However, the view that Mark is a primary document from which Matthew was derived is by no means an ascertained fact. Indeed, the hypothesis of the priority of the Second Gospel over the first is not even the outcome of a scientific investigation of the textual phenomena and their import. There has been an enormous amount of study and conjecture, but the basic facts have not been sought out with adequate thoroughness and impartiality, nor have the consequences of the data which have been uncovered been traced in conformity with the laws of logical procedure.

The reader may, perhaps, be ready to welcome some examples of these generalizations. Consider the matter of the simple ascertainment of facts. A superficial comparison of the succession of events in Matthew and Mark will disclose the broad fact that the two orders are by no means alike. The beginning of the modern investigation of the matter dates from the publication of a paper by the celebrated textual critic, C. Lachmann, in 1835.⁸ Accordingly, there has been abundant time to ascertain just what are the facts as to order. As the little Gospel of Mark contains only about 83 narratives of distinct incidents, it would appear not to be so very difficult a matter to compare the Markan order of succession with that of the parallels in the remaining Synoptic Gospels and to set down the results accurately and completely. Nevertheless, a very considerable misconcep-

8 "Theologische Studien und Kritiken" for 1835, S.570 ff., article "De ordine narrationum in evangelis synopticis" (Concerning the Order of the Narratives in the Synoptic Gospels).

tion of the facts has been entertained by numerous writers. The view has been stated over and over again that the Markan succession of events is always supported by Matthew or by Luke or by both. As a matter of fact, this is not at all the case. There are no less than nine instances of sequence in Mark where neither of the other Synoptic Gospels gives any support.⁹ That the incorrect view of never-failing support has been influential may perhaps be gathered from a consideration of the names of the following writers on Gospel topics, who have given explicit adherence to it: (1) F. H. Woods, (2) H. B. Swete, (3) J. C. Hawkins, (4) F. C. Burkitt, (5) J. R. Cohu, (6) E. R. Buckley, (7) W. R. Smith, (8) A. Plummer, (9) H. H. B. Ayles.¹⁰ These published statements

9 The nine unsupported Markan sequences are the following:

- (1) Summoning of certain disciples (1:14-20) to Curing of Simon's mother-in-law (1:29-31).
- (2) Withdrawal of Jesus (3:7-12) to Appointment of the Twelve (3:13-20).
- (3) Appointment of the Twelve (3:13-20) to The kingdom divided against itself (3:21-20).
- (4) The Sower and other parables (4:1-34) to Calming the storm (4:35-41).
- (5) The ruler's daughter and the woman with the issue of blood (5:22-43) to Visit to His own country (6:1-6a).
- (6) Visit to His own country (6:1-6a) to The Twelve sent forth (6:6b-13).
- (7) Entrance into Jerusalem (11:1-11a) to Cursing the fig tree (11:11b-15a).
- (8) Cursing the fig tree (11:11b-15a) to Purging the Temple (11:15b-18 (19)).
- (9) Purging the Temple (11:15b-18 (19)), to Lesson from the withered fig tree (11:19 (20)-25 (26)).

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- (1) "Studia Biblica," vol. ii (1890), article "The Origin and Mutual Relation of the Synoptic Gospels" (1886), pp. 62 and 63.
- (2) "The Gospel according to St. Mark" (1902), Introduction, p. lxx.
- (3) "Horae Synopticae" (2d ed., 1909), p. 114, n. 3.
- (4) "The Gospel History and its Transmission" (1906), p. 36.
- (5) "The Gospels in the Light of Modern Research" (1909), p. 213.
- (6) "An Introduction to the Synoptic Problem" (1912), pp. 72f.
- (7) "American Journal of Theology", October, 1913, article "Fresh Light on the Synoptic Problem," p. 616.
- (8) "The Gospel according to St. Mark" (1915), Introduction, p. xxiii.
- (9) "The Interpreter", January, 1916, (vol. 12), article "Origin and Date of the First Gospel", p. 171.

cover a period of a quarter of a century. What kind of an investigation into the matter of order was it that could result after a period of 55 years (1835 to 1890) in such a reiteration for an ensuing period of 26 years (1890 to 1916) of an erroneous view as to a bare matter of fact?

Consider another example of the way in which the facts have been uncovered. When the texts of Matthew and Mark are minutely compared, there will be found many cases where good and regular Greek in the First Gospel is paralleled by vulgar and irregular Greek in the Second Gospel. From this consideration, scholars investigating the Synoptic Problem have concluded that it must surely be the derivative document which contains the good and regular Greek, on the ground that it is understandable how the secondary writer would replace the worse by the better, but that it is hardly understandable how he would do the reverse. Accordingly, Matthew is made the derivative document. I am not concerned just now with the validity of this argument, but with the question whether the *facts* have been properly brought to light. The total amount of text requiring investigation is not particularly large, as it is only necessary to compare parallel Greek. This means that a total of about 6,000 words of Matthaean Greek must be compared with a similar total of Markan Greek. In carrying out such a comparison, it would appear to be almost obvious—in case one advocated the priority of Mark—that no pains should be spared in uncovering examples tending to prove the priority of Matthew. That is to say, in investigating the facts in respect to regular and irregular Greek, the attention should be directed at least as much towards bringing to light unfavorable instances as towards detecting favorable cases. But what does the history of the investigation into this matter of regular and irregular Greek make manifest? So far as I am aware, no real list has ever been published of irregular Greek expressions in Matthew that are paralleled by regular ones in Mark. On the other hand, several

lists have appeared which tabulate cases of the reverse character—that is, cases which tend to make Mark the prior document. In short, we have favorable facts but not unfavorable. This is scarcely a scientific procedure. Christians should choose the truth and pay any price for it. But truth is not to be obtained by hearing the evidence on one side and disregarding that on the other side.¹¹

INABILITY TO UNCOVER ALTERNATIVES.

If we turn now to the matter of interpreting the facts—that is, the matter of determining their necessary significance by logical methods—we shall find that the investigation into the Synoptic Problem has on the whole been a slovenly conducted procedure. Perhaps the most prevalent fault, from the point of view of logic, is the apparent *unawareness of alternatives*. If a given assumption harmonizing with the general trend of thought is found to afford an explanation of a certain group of facts, then the consideration that here is a cause competent to the effect is permitted to produce the conclusion that this assumption, this competent cause, was the actual cause at work. As a matter of fact, there may be several alternative explanations, any one of which is a competent cause. There may be no known reason why

¹¹ Examples of lists of Markan words and expressions alleged to be irregular and said to be paralleled in Matthew by regular Greek may be found in the following authors:

E. A. Abbott, *Encyclopaedia Britannica*, ninth edition (1879), vol. x, article "Gospels", p. 802 (col. 2) and "Encyclopaedia Biblica" (1901), vol. ii, article "Gospels" (first part), columns 1767f (§§ 5 and 6).

W. C. Allen, "A Critical and Exegetical Commentary on the Gospel according to S. Matthew" (1907), Introduction, pp. xixff, § 5 (d, e, g).

A. J. Maclean, "A Dictionary of Christ and the Gospels" (1908), vol. ii, article "Mark, Gospel according to", pp. 126f, § 4 (d, e, h).

J. C. Hawkins, "Horae Synopticae", second edition (1909), pp. 131ff—Pt. III. A. § IV (a).

V. H. Stanton, "The Gospels as Historical Documents", part II, "The Synoptic Gospels" (1909), pp. 52 (e) and 53 (i).

W. C. Allen, "The Gospel according to Saint Mark" (1915), pp. 19f, § 5.

any one of the whole number should be given the preference. Under such circumstances, it is naturally absurd to claim for the particular explanation which one may have developed that it was the cause which actually produced the phenomena under consideration, unless a thoroughgoing inquisition shows that no alternative can be set up or unless it is obviously the case that there is no alternative. As long as any substantial doubt overhangs the possibility of the existence of alternatives, there is a bar to the claim of actuality for the explanation which has been discovered.

In illustration of what has been said, I may call attention to an argument for the priority of Mark over Matthew which has emerged from modern investigation of the Synoptic Problem. It is assumed, first, that inquiry has resulted in the conclusion that there is direct dependence between Matthew and Mark—that one or the other of these two Gospels is parent and the other offspring. Suppose we grant this. The claim is then set up that the derivation of the Matthaean order from the Markan is explicable, but that the reverse is impossible of explanation. Here the fact that there are two alternatives is clearly enough perceived. But how about giving each a sufficient investigation to determine whether it may be a competent cause? Let us see.

That the deviations from the order of events in Mark may be explained on the assumption that the Markan order lay before or was known to the Matthaean writer or writers is the contention of the pioneer discussion of order already referred to as published by C. Lachmann in 1835. Other investigators who have maintained the same thesis are H. J. Holtzmann (1889), W. C. Allen (1900), B. W. Bacon (1920). That no one of these affords a satisfactory explanation is, I think, reasonably claimed by me in the third (April, 1924) instalment of my extended inquiry into "The Synoptic Problem" now running in "Bibliotheca Sacra." But, the question whether such explanations have been conclusively set aside is not now the point. Let us, for the moment,

grant that some one of these explanations has been shown to be more or less of a competent cause.

The logical question which supervenes is whether the sole alternative is also a competent cause. That is, is the hypothesis that the differences in order are explicable on the basis that Mark was derived from Matthew a satisfactory explanation? Two of these four writers have said that it is not. Thus, Lachmann says:

"In fact I maintain that no suitable reason can be found of such character that Mark, because of its influence, may be conceived as having perverted here the order of Matthew, especially in view of the fact that here Luke also agrees with Mark in pretty much everything." C. Lachmann, "Theologische Studien und Kritiken" (1835), article "De ordine narrationum in evangeliiis synopticis," p. 577.

And many years later, we have the following statement of Allen:

"The purpose of this paper has been to show that, whilst it is easy to explain this difference [in order between Mt. iii-xiii and Mk. i-vi (13)] on the principle that Matthew has rearranged and expanded Mark's narrative on a literary and artistic basis (not a chronological basis), it is impossible to find any motive which can have led Mark to rearrange the sections as they stand in Matthew." W. C. Allen, "The Expository Times," vol. xi (1899-1900), ("Two Critical Studies in St. Matthew's Gospel, II"), "The Dependence of St. Matthew i-xiii. upon St. Mark," p. 283.

Both of these writers, one in 1835 the other in 1900, deny the possibility of deriving the Markan order from Matthew. It does not appear, however, that they made any real inquiry into the matter. If they had done so, it seems rather improbable that they would have remained ignorant—as they appear to have done—that a rather good argument may be presented in favor of the proposition that the Gospel of Mark, exhibiting, as it does, very considerable divergence from the Matthaean order, was derived from the First Gospel. A detailed

comparison of the two orders of events in connection with the reasons for the Markan order as they are given in the Markan text would scarcely have failed to suggest that a good, strong hypothesis, alternative to the one adopted by each of these writers, could be set up. A rather mild search, it seems to me, would have shown that the Markan text is assertive of its order. At any rate, our recensions of Mark do assert chronological order all through the document. Nor do they fail to do so in the very regions of divergence. It would appear, then, that a competent search for a proper basis for the alternative hypothesis would have brought to light such a basis. Whatever search Lachmann and Allen may severally have made does not seem to have succeeded in disclosing the motive that would naturally have actuated any chronological writer in making changes in the order of his exemplar. In fact, it would appear as if a sixty-five year search (1835-1900) should have disclosed to the advocates of the priority of the Markan order who were active in this period so simple a basis for an hypothesis contradictory to their own view. *The Markan writer may readily be set up as a compiler working with Matthew before him and changing the order of events with the purpose of setting forth the whole Ministry in what he himself believed to be the true chronological succession.*

The question I now raise is this. In modern discussions favoring the hypothesis of the derivation of Matthew from Mark, is the alternative hypothesis that Mark was derived from Matthew given its proper opportunity to be heard? I feel very sure that the advocacy of a derivative Matthew has failed to disclose the logical ability to give both alternatives a fair opportunity.

MORE BAD LOGIC.

Let us now look at another logical procedure employed by writers on Synoptic matters. The supposition that the Markan order of events is always supported by one

or both of the remaining two Synoptic Gospels, or the supposition as entertained by a few that this order if not always is at least nearly always corroborated—this supposed fact is conceived as affording a proof of the priority of Mark, especially when it is recognized that neither in the case of Matthew nor in that of Luke may a similar statement be made. Let us, for the time being, refrain from questioning the view that in respect to its order Mark is always or nearly always corroborated by one or both of the remaining Synoptic Gospels. And let us restrain any impulse to raise the question as to just what could be meant by corroboration when the three Gospels are assumed to be mutually inter-dependent. Assuming that these concessions are made I raise the question, In what way does the greatly superior corroboration of Mark give this document the priority? Is a prior Mark the only explanation of the superior corroboration?

We may grant, I think, that the assumption that Mark originated prior to Matthew and Luke and was a source for these two Gospels does afford an explanation of the superior corroboration. If Matthew was really derived from Mark, then a fairly close correspondence in order of events might well be disclosed upon examination, and this we do in fact find to be the case. Similarly, if Luke was derived from Mark, we might properly look for a similar close agreement in order. This is observed upon a comparison of the documents. Under these circumstances, the Markan order might well be corroborated always or nearly always. What is the logical situation at this point? We have ascertained a competent cause. Was it the actual cause? Investigators working on the Synoptic Problem say in effect that it was. But these assertions are, so far as I know, accompanied by no adequate inquiry as to whether there are not other alternative competent causes. And this failure is, I conceive, evidence tending to show that the inquiry into the Synoptic Problem has been a futile and misleading one. As a matter of fact, there are at least three other alter-

natives on a par with the hypothesis of a Mark prior both to Matthew and to Luke. These may be indicated as follows: Matthew and Luke both prior to Mark (the old Griesbach Hypothesis); Luke to Mark to Matthew; Matthew to Mark to Luke. All four have two things in common—(1) Mark is closely associated with each of the other Synoptic Gospels, the extended correspondence with each being thus explained, and (2) Matthew and Luke are kept apart and not assumed to be immediately derived one from the other. Because of these two features, common to all four hypotheses, the close correspondence of Matthew and Luke separately with the Markan order and the fairly constant support of this order by these Gospels is explained, and the lesser support enjoyed by Matthew and Luke when either is separately compared as to order with the remaining Synoptic Gospels is accounted for in a sufficient manner. Instead of *one* competent cause, we have *four*. Obviously, we can not give the preference to any particular one of the group on the mere ground of the superiority of the corroboration of the Markan order as compared with the corroboration that may be claimed for either of the others, *since this feature is common to all four of the alternatives.*

Exponents of the view that the superiority of the corroboration, enjoyed when the Markan order is assumed as primitive, over the corroboration secured for either of the others when it is set up as the original order are such writers on New Testament topics as (1) George Salmon, (2) C. E. Scott-Moncrieff and (3) A. Plummer.¹² So far as I know, no one of these writers nor any other writer advocating Markan priority has ever really grappled with the question whether superiority of corroboration in such a case as that presented by the Synoptic Gospels leads to the conclusion that the thing thus

¹² (1) "A Historical Introduction to the Study of the Books of the New Testament", 9th ed. (1899), p. 574; (2) "St. Mark and the Triple Tradition" (1907), p. 27; (3) "An Exegetical Commentary on the Gospel according to S. Matthew" (1909), Introduction, p. xviii.

superlatively corroborated must have been the earliest. Salmon says: "It is natural to adopt the principle that the order in which two agree is likely to have been the original order." The expression, "It is natural," is of course insufficient to establish a proposition of a non-axiomatic character. Scott-Moncrieff says, after calling attention to the superiority of the corroboration of the Markan order: "This certainly seems a strong proof that Mark's is the original order." Those who are logically disposed will hardly be satisfied with "This certainly seems." Plummer does not employ any expressions of the kind used by his two predecessors, but merely assumes that the conclusion follows: "Mark is nearly always supported by either Matthew or Luke or both: his is the original order."

No doubt, the superiority of the corroboration enjoyed by the Markan order seemed plausible to these writers. Perhaps, some of my readers may also be captivated by the apparent plausibility. And it may be that any of us may be beguiled by attractive principles which are confidently asserted and which we are for the moment unable to answer. However, we ought to be advancing beyond the days of pseudo-axioms. No longer ought we to acquiesce in such propositions as that which asserts that the universe must be spherical because the sphere is the most perfect of all geometrical forms, and that which claims the Greek of the New Testament as a perfect example of the best Greek on the ground that we must assume perfection in the language employed in communicating a divine revelation. There are in the world propositions which are truly axiomatic; but there are also those which are pseudo-axiomatic. That the proposition which sets up the superiority of the corroboration enjoyed by the Markan order as a sufficient indication of the primitiveness of that order belongs to the class of pseudo-axioms is clear from the facts (1) that it is possible to enumerate four alternative modes of derivation, all of which provide equally plausible explanations of the superiority, and (2) that in but one of the

four is Mark the most primitive of the three documents. Even if we go a step further and limit the matter of priority to the question as to which of the first two canonical Gospels is the earlier, an examination of the four alternatives will disclose that in two of them Mark is prior to Matthew and that in the remaining two Matthew is prior to Mark; so that it is just as probable that Matthew was prior to Mark as that the reverse was the truth. In short, the superiority of the corroboration attaching to the Markan order is by no means competent to make that order the most primitive of the three Synoptic Gospels or the more primitive of the first two of these documents.

CONCLUSIONS.

We have had before us important portions of the investigation into the Synoptic Problem—that which relates to the diversity of the three orders of events and that which has to do with a comparison of the difference between parallel Greek expressions. We have found a very serious incompetence in the manner in which the investigation has been carried out. This incompetence has manifested itself in some remarkable results:

1. Reiteration over a prolonged period (say, 1890 to 1916) after an extended opportunity for study (1835 to 1890) of the incorrect statement that the Markan order is always supported by Matthew, or by Luke, or by both.

2. Enumerations of instances where irregular Greek in Mark is paralleled by good Greek in Matthew, and failure to set over against these similar enumerations of cases where irregular Greek in Matthew is paralleled by good Greek in Mark.

3. Assertion of the priority of Mark on the ground that the deviating order of Matthew may be explained upon this assumption without adequate examination into the alternative that the deviating order of Mark may be explained upon the basis of the assumption that Matthew was a source of the Second Gospel.

4. Failure to perceive the ambiguity of the argument based on the superior corroboration of the order of Mark.

Inasmuch as the investigation which has been going on since 1835 and has issued in a claim subversive of the maintenance of the truth of the universal attribution of the First Gospel to the apostle Matthew has, in important cases, so ignominiously failed to base itself upon a thorough inquiry into facts considered of importance and has manifested itself as so incompetent to discover and weigh adverse alternatives, it would seem as if the least thing required of us is that we look upon the assertion of the priority of Mark as by no means a proposition which has successfully withstood anything approaching a hostile acid-test. If Christians are to give up the authority of an eye and ear witness back of the events narrated in the First Gospel, they ought to have a good reason for doing so—something much better indeed than a mass of "facts" a large proportion of which are half-ascertained and an aggregation of inferences important ones of which do violence to the principles of logic.

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ARTICLE III.

THE LUTHERAN GRADED SERIES OF SUNDAY
SCHOOL MATERIALS.¹

(An Historical, Critical, and Constructive Study).

BY PROFESSOR PAUL HAROLD HEISEY. PH.D.

PART I.

HISTORICAL AND THEOLOGICAL BACKGROUND OF THE
LUTHERAN GRADED SERIES.

A. INTRODUCTION.

The "Lutheran Graded Series" is a portion of the authorized curriculum for the Sunday Schools of the United Lutheran Church in America. This general and national body of the Lutheran Church in America is the result of a merger of three former general bodies, namely: the General Synod, the General Council, and the United Synod in the South. This consolidation took place in New York City in 1918.

Prior to the merger of these three bodies, the Lutheran Graded Series was the particular curriculum material in the General Council, which inaugurated and promoted the Series. The General Synod followed in the main the International Lesson System. The United Synod in the South published no Sunday School lesson materials and depended upon the publications of the other two bodies for their lesson materials.

In order to fully appreciate and to evaluate this Series, it is necessary not only to understand the Church organization which provides it for its pupils, but also to understand this Church in the light of its history and view points.

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This study aims to discuss the Lutheran Graded Series in the light of the historical background, the theological doctrines, the psychological theories, the educational positions and practices of the Church, and the views of the Church from the Protestant Reformation onward as they affect the curriculum of religious education. It seeks to answer the questions: "What accounts for the present curriculum? How evaluate the present curriculum in the light of modern psychological and educational viewpoints." Finally, the study aims to make concrete suggestions for the improvement of the Sunday School materials of the United Lutheran Church.

LUTHER AND EDUCATION.

To Martin Luther (1483-1546), the leader of the Protestant Reformation, can be traced many of the educational viewpoints of the Lutheran Church. The Lutheran Churches of America, including the United Lutheran Church which sponsors the Lutheran Graded Series, have developed directly from his reformatory efforts.

Previous to the Protestant Reformation education was almost entirely the function of the Church. With the break in the Church it became necessary, as well as advisable, for the new Church—the Result of the Reformation—to make provision for the education of the people who followed Luther and the other leaders of the Reformation.

While some good schools existed in pre-reformation times, the schools were in many places and in many respects very inferior. The Protestant Reformation worked not only in the direction of improving the existing schools but also in the direction of popularizing education.

This study aims to deal chiefly with the problem of religious education with special reference to the problem of curriculum. It is, however, worth while to note the effect of the Reformation on education in general.

Luther insisted on universal education. He believed

that every youth should receive an education. He regarded with favor even at that early day, education for girls and young women. Having seen the disadvantages of Church-controlled education, Luther urged not only state-controlled education, but also state-supported education, and called upon the aldermen and others in power to appropriate funds for the schools.

The Reformer advocated a very broad education. Pre-reformation education was largely religious, or ecclesiastical; but Luther saw the need of a broader education. He insisted that the educational system should include practical subjects such as training for home duties and for the making of a livelihood; scientific subjects; literary matters; and, above all, the religious element. He argued that trained teachers should be provided for the youth of the State.

Luther's views on education are contained in a number of his writings, but chiefly in his "Letter to the Mayors and Aldermen of all Cities in Germany in behalf of Christian Schools" (1524), and in his "Sermon on the Duty of Sending Children to School" (1530).

Luther wrote: "A city's increase consists not alone in heaping up great treasure, in building solid walls or stately houses, or in multiplying artillery, and munitions of war; nay, where there is great store of this and yet fools with it, it is all the worse and all the greater loss for the City. But this is the best and richest increase, prosperity and strength of the City, that it shall contain a number of polished, learned, intelligent, honorable, and well-bred citizens; who when they have become all this, may then get wealth and put it to good use." (Monroe: History of Education. Page 413).

Luther's contribution to general education is equalled, if not surpassed, by his interest and efforts in behalf of religious education. With the liberation of the people from the Church of Rome and its educational system Luther felt the great need of popular religious education. His efforts are seen in several directions: the arousal of the people to a personal interest in religion, the estab-

lishment of schools for the training of youth in religion, the exaltation of the home as the center of religious education, the preparation of his *Small* and *Large Catechisms* for the use of the common people, and his translation of the Bible in the vernacular for the use of the people.

B. THE MAJOR INFLUENCES OF LUTHER ON THE RELIGIOUS EDUCATIONAL EFFORTS OF THE LUTHERAN CHURCH AS SEEN IN THE LUTHERAN GRADED SERIES.

I. RELIGIOUS EDUCATIONAL THEORY.

1. *Emphasis on Religious Education.* An outcome of the Lutheran Reformation was the emphasis placed upon the religious education of the laity. With the opening of the Bible for the use of the people and with the emphasis upon individual religious experience as opposed to the authority of the Church, the need of education became apparent. This emphasis upon the education of the laity has been inherited by the present-day Lutheran Church. The Church has done much to develop schools of religion: kindergartens, parish schools, parochial schools, Sunday Schools, catechetical classes, and week-day schools of religion. The Lutheran Graded Series is an outgrowth of the fundamental position of Luther that the laity should be educated and that all are priests before God.

2. *The Recognition of the Child.* Another general influence of the work and views of Luther is seen in the emphasis that the Lutheran Church places upon the religious education of the child. Luther favored not only universal education but education from the earlier period of life through to adulthood. The Lutheran Graded Series aims to care for children from birth to adulthood. "In Mother's Arms," which is designed for mothers, emphasizes the importance of infant baptism and of the parents assuming responsibility for the Christian education of the child. The Lutheran Graded Series makes

provision for each period through childhood and adolescence.

II. RELIGIOUS EDUCATIONAL CURRICULUM MATERIALS.

1. *Luther's Catechisms.* Luther was so deeply interested in the religious education of the laity that he prepared two catechisms: *Small Catechism and Large Catechism* (1529). These were designed for use in the home. They have remained, with adaptations and enlargements, standard throughout the history of the Church. Before the development of the modern Sunday School catechetical classes were the means of educating children in matters of religion.

It would be expected that an extensive Lutheran Graded Series would take into account Luther's Catechisms. Referring to the Lutheran Graded Series, Dr. George W. Sandt, the biographer of Dr. T. E. Schmauk (founder of the Series) writes, "It also took into consideration the catechism as an essential part of instruction." (Sandt: Theodore Emanuel Schmauk. Page 85).

While such consideration of the catechism may have been in the mind of the founder of the Series, the catechism in its general form actually appears in only one volume of the Series, "Bible History." In "Wonderland" selections from the basic elements of the catechism (Commandments, Lord's Prayer, and Creed) appear. They are not treated as portions of the catechism, as they are treated in "Bible History."

2. *The Bible.* The Reformation denied the authority of the Church and, in its stead, exalted the Scriptures. The Bible, which Luther gave the German people in the vernacular, became the authority of the Church of the Reformation. It has since been acknowledged by the Lutheran Church as the only infallible rule of faith and practice.

The centrality of the Bible is emphasized in the Lutheran Graded Series. Beginning with the text for ten year old pupils, each unit of the Lutheran Graded Series

bears the word "Bible" in its title; for example, "Bible Story," "Bible Readings," "Bible History," etc.

A study of the sources of the materials in the Lutheran Graded Series reveals the fact that the Series is built entirely upon Biblical sources. It is a Bible-content series. All the books of the Bible supply materials for the Graded Series. Many portions of the Bible are repeated throughout the Series.

Further facts on this point are given in a section of this study devoted to "The Biblical Sources of the Lutheran Graded Series."

3. *Luther's Hymns.* In 1524 Luther issued the first evangelical hymn-book. This became the foundation of congregational singing in the Church of the Reformation. Luther's hymns are an important factor in the Reformation movement. The influence of Luther's interest in music and hymn writing has been felt throughout the history of the Lutheran Church. In view of the fact that separate hymn-books were issued in connection with Sunday School work, little evidence of this work of Luther is seen in the Lutheran Graded Series. Hymn verses are, however, found in "Wonderland." Luther's beautiful "Cradle Hymn" is found in this unit of the Series.

The only unit of the Series which supplies memory hymns—other than the single verses in "Wonderland"—is "Bible Readings" for children of eleven years of age. Luther's famous hymn "A Mighty Fortress is Our God," (1529), appears in this unit in connection with Lesson number thirty-five.

4. *Graded Instruction.* That Luther recognized the need of graded material and graded instruction in religious education, is indicated by his *Small* and *Large Catechisms*; the former for children and the latter for adults. The Lutheran Graded Series was definitely founded on the principles of graded materials and graded instruction. Although this latter reflects the views of Luther, it cannot be entirely attributed to his positions; for in

the meantime great progress and development had taken place in both general and religious education.

III. RELIGIOUS EDUCATIONAL METHODS AND PRACTICES.

1. *Catechization*. The writing and publication of Luther's Catechisms implied their use in what has come to be known as the catechetical method. The *Small Catechism* was primarily designed for use in the home where the father would act as teacher. The *Large Catechism* was designed more especially for use by pastors in classes in the Church.

The catechetical method in religious education was very popular in the Lutheran Church previous to the origin of the modern Sunday School under the impulse of the work of Robert Raikes and his first school, which was founded in Gloucester, England, in 1781.

The vast majority of persons received into membership of Lutheran Churches, whether they be youths or adults, are prepared for the step of uniting with the Church, through a course of religious instruction based largely on Luther's *Catechism* in its various editions.

Catechization in the American Lutheran Churches finds its background in the practice of the Church in Germany, and that practice dates back to the work of Luther and his co-laborers. The method of catechization, however, goes back further than the Protestant Reformation. Luther inherited from the Catholic Church the method which he adopted, although it had fallen into disuse in many divisions of the Church.

Luther's *Catechisms* and the catechetical method were brought to America by the Lutheran immigrants as early as 1637. This method of religious instruction of youth was followed, exclusive of any other method until after the Raikes Movement, which soon began to affect the methods of religious education among Lutherans. The catechetical method, however, is still followed by the Lutheran Church together with the modern Sunday School efforts.

At present two distinct systems of religious education prevail in the Lutheran Church; the Sunday School for general religious education and the catechetical class for those preparing for membership in the Church. An effort is being made to introduce the literature of the Catechism into the program of the Sunday School. The literature of the United Lutheran Church containing the International Uniform Lesson has small portions of the Catechism for each Sunday. These portions are usually used in concert in the Sunday School before the school divides into study-groups.

The catechetical method has influenced the Lutheran Graded Series in the catechetical materials which appear in "Bible History" referred to above; and also in the question and answer method which prevails throughout the Series to the exclusion of the problem, project, discussion, and research methods.

2. *Confirmation.* From the days of Luther, the practice of the rite of confirmation has been closely allied to the educational viewpoint of the Lutheran Church as expressed in the method of catechization.

The period of catechization is a period of preparation for the child's acceptance of the Christian message and his entrance into full membership of the Church through confirmation.

The baptized child is considered a member of the Church; but usually between the ages of twelve and fifteen, he formally takes the vows for himself. The ceremony takes place in the Church and is considered an important occasion in the child's life.

The rite of confirmation may be preceded by an examination of the pupil's grasp of the content of the Catechism and of his general knowledge of the Church.

The intellectual aspect of his preparation is not considered the only necessary step for Church membership. He is expected to have made a personal choice of the message of Christianity and to avow personal allegiance to Jesus Christ.

In the Lutheran Graded Series "Confirmation" is dis-

cussed in "Bible Teachings" designed for pupils fifteen years of age.

"The rite of confirmation," writes Dr. Joseph Stump in "Bible Teachings" "is intimately associated with the baptism of children. When those who were baptized in infancy have arrived at an age at which they are able to examine themselves, they are to be confirmed. After receiving from the pastor the further instruction they need, they make a public confession of the faith in which they are baptized,—a confession involving not merely a recitation of the Creed believed in by the Church, but also a declaration of trust in God and His Word such as is taught in the explanation of the Creed in the Catechism. . . . They were already members of the Church by virtue of their baptism; but having been confirmed, they become communicant members." (Page 91).

C. THE LUTHERAN CURRICULUM OF RELIGIOUS EDUCATION
IN AMERICA PRIOR TO THE DEVELOPMENT OF THE
LUTHERAN GRADED SERIES.

The Lutheran Church in America was slow to adopt the Sunday School in the form in which it was brought from England.

The Lutheran settlers of America, who were from Germany and the Scandinavian countries, brought with them the practices of the Lutheran Church in those countries. The religious educational method followed in these countries was chiefly the teaching of Luther's Catechism.

The history of Lutheran curriculum materials of religious education previous to the development of the Lutheran Graded Series is largely a history of the use and development of Luther's Catechisms.

The Catechisms of Luther probably made their first appearance in America with the arrival of the Swedish colonies which settled along the Delaware in 1637. In 1642, Rev. John Campanius arrived as Chaplain of the colony in company with Governor Printz. Campanius labored in and about Philadelphia from 1643 to 1648.

During this period he had the Catechism translated into the language of the Delaware Indians.

"Lutherans were the first missionaries of the Cross at least in Pennsylvania and perhaps the very first work ever translated into the language of the Indians of America was Luther's Small Catechism." (Schaeffer: Early History of the Lutheran Church in America. Page 16).

In 1693, Pastor Springer sent to the homeland, Sweden, for two hundred copies of Luther's Catechism for use in the colony.

In 1696, Luther's Small Catechism was published widely in Sweden. The following year large editions were brought to America.

Count Zinzendorf arranged for the first printing of the Catechism in the German language. This work was done by Christopher Sauer, Germantown, Pa., in 1774.

The first authorized German edition of Luther's Small Catechism in America appeared in 1749. The text which was prepared by the Rev. Peter Brunholtz and sponsored by a group of Lutheran ministers was printed in Philadelphia by Benjamin Franklin.

The second English edition, which appeared in 1761, was issued by the Swedish Provost Wrangel, a friend of Henry M. Muhlenberg, patriarch and pioneer Lutheran organizer in America.

In his pioneer work in America, Muhlenberg gave as much attention to teaching the Catechism as to preaching and his influence was felt far and wide among Lutheran settlements in the colonies on the Atlantic coast.

The early synodical organizations of Lutherans in America, notably the Ministerium of Pennsylvania, fostered catechetical instruction. The practice and method in the early Lutheran Church in America has been described in the following words:

"Catechization was the main reliance for building up congregations. For many years no one except in very special cases was confirmed without a previous course of instruction. The pastors were wont to teach continu-

ously from ten to fifteen days of six hours each. They used the catechism as the basis. With this they propounded questions to awaken thought and after stating clearly the specific truth, required each catechumen to find and mark the proof text in his own Bible. They dismissed no subject until they were sure that conviction had been wrought. Patient, faithful, and devoted in this work they made their catechumens intelligent Lutherans, enlightened Christians, and it was only in rare cases that a member of their congregations, no matter what his location or situation left the Lutheran Church." (Wolf: Lutherans in America. Page 377).

The General Synod, the first national body of the Lutheran Church in America, was organized at Hagerstown, Md., in 1820. At the first session of the newly organized synod in 1821 at Frederick, Md., it was resolved: "That the present state of our Church requiring it, a committee be appointed to compose an English Catechism, and to offer it to the consideration of the next General Synod." (Minutes of General Synod, 1821. Page 5).

The Committee consisting of Rev. Messrs. C. Endress, J. C. Schmucker, G. Shober, G. Lochman and D. F. Schaeffer, immediately commenced their important task and at the meeting in 1823 at Frederick, Md., submitted to Synod a Catechism. (LUTHERAN QUARTERLY, April 1913. Page 182).

At the meeting of the General Synod in 1847, the following resolution was passed:

"Resolved, that a committee of three be appointed to improve the Shorter Catechism, and to superintend the publication of the improved edition: that they be directed to have the passages of Scripture printed in full in the Order of Salvation...that they frame suitable questions to elicit more fully the sense of the answers to the original questions and give the passages of Scripture proving the same." (Minutes of G. S. 1847. Frank: History of Catechization in the General Synod. Page

10. Unpublished thesis, Western Theol. Seminary, Fremont, Nebr.)

The above resolution would indicate that the former edition of the Catechism followed very largely the material offered in Luther's original editions, and that now there was a demand for additional material to explain the catechism. This method became quite general and many pastors attempted to prepare catechisms based on Luther's original material, but supplemented by their own materials.

The Rev. John G. Morris, D.D., Baltimore, Md., was an enthusiastic advocate of catechization at this period. In the *Evangelical Review* of July 1849, he wrote:

"We regard it as a very favorable sign of the times in our Church that the ancient and salutary practice of catechetical instruction has of late engaged more than ordinary attention among us. The different periodicals have uttered their almost oracular voice, and not a few of the synods have passed resolutions commending it to pastors and people. It has been the theme of elaborate pulpit discourses, and of frequent discussion in conferences and at occasional clerical meetings. All this promises the most beneficial results, and is an unmistakable evidence of the revival of genuine Church feeling, as well as of an increasing interest in the proper religious training of the young members of the household of faith." (Page 67).

In the early years of the Lutheran Church in America, the religious instruction of children consisted chiefly in the catechetical efforts; but, with the introduction of the Sunday School in America, inroads were made upon the catechetical method and work. With this in mind, Dr. J. G. Morris followed the article above quoted with another on "Catechization" which appeared in the *Evangelical Review* of October 1849.

He writes:

"There are few at the present day who will speak lightly of the duty of catechizing; and yet there are some.

"They say, that the *modern Sunday School system has superceded this pastoral duty.* We deny this. There might be some truth in it if the pastor had time to instruct the children in the catechism every Sunday, or if all the teachers **were properly** qualified for their post or if even those who are capable would have the requisite patience and time to indoctrinate their pupils thoroughly; but neither of these is the case anywhere. Besides the pastor has not the liberty of entrusting to other hands, that which the Great Shepherd of these lambs has given into his hands. No human institution can supercede a divine appointment. It was to Peter as a representative of the Apostles, that He said, 'Feed my lambs.' Sunday Schools **are mighty** auxilliaries to the pastor and well qualified teachers are his **efficient** adjutants, but they cannot be his substitutes in any work peculiarly clerical. Let them teach the catechism with all fidelity but let not the minister say that is enough, and therefore I need not attend to it. This system *will furnish an efficient corps of Sunday School teachers.* They who have been well instructed will be able to teach others. The catechumens will make a strong body of ministerial deputies. They have not only learned the doctrines, themselves, but, what is vastly important, they have also learned how to teach. They will follow the course and observe rules practiced by **their pastor.**" (Page 226).

Evidently, the influence of the enthusiasts for catechetical instruction prevailed; for in the Minutes of the General Synod for 1857, (page 30) we read the following:

"Catechetical instruction is diligently maintained, not as a mere formal exercise, but as a blessed means of grace, by which the young may be taught the way of life. In some places where it has been neglected, and even abandoned, it has again secured attention on the part of pastors and people, to which it is so eminently entitled."

In 1867, came the break which resulted in the organization of the General Council, the organization which later devised the Lutheran Graded Series. This body

immediately expressed its interest in catechetical instruction by adopting as the official text of the Council a revision of the English Lutheran Catechism issued in America by the Rev. Philip F. Mayer, pastor of the first English Lutheran Church (St. John's), Philadelphia, Pa. The edition of Mayer was revised in 1854 by a Committee of the Ministerium of Pennsylvania consisting of Revs. C. F. Welden, A. T. Geissenhainer, B. M. Schmucker.

That the interest in catechization continued in the General Synod is indicated in the following reports:

"In 1875 large numbers of catechumens are reported indicating to us what we hail with pleasure that this most important custom of the Church is coming into more general use than ever before." (Minutes of the General Synod. 1875. Page 36).

"Catechization has received a large share of attention. Many catechumens are reported, and the most blessed results from this time-honored practice are gratefully acknowledged. Many speak of the convincing fruits in their congregations of the efficiency of this method of imparting religious instruction and laying a deep foundation for Christian character but one of all the synods complains of little interest being manifested in it." (Minutes of the General Synod. 1877. Page 12).

These optimistic records of the success of the educational method through catechization should not leave the impression that forces contrary to the educational ideal were not at work. The greatest influence which operated against the catechetical method was that of the great revival movement in America: The Great Awakening, 1727-1750; the Revivals in Kentucky, 1800-1803; other movements between 1800 and 1820. These movements tended to break down the educational methods in catechetical classes and to substitute the method of the revival. The Lutheran Church was somewhat affected by these tendencies, but it constantly held to the catechism, and so the advocates of the educational method have finally won a rather general victory.

The Sunday School began to gain ground. With the increasing importance of the Sunday School, literature for it began to develop; but the interest in the catechism and the use of the catechism still obtained. The literature of the Sunday Schools carries portions of the catechism.

D. THE DEVELOPMENT OF SUNDAY SCHOOL MATERIALS IN
THE GENERAL COUNCIL WITH SPECIAL REFERENCE
TO THE LUTHERAN GRADED SERIES.

The United Lutheran Church inherited the Lutheran Graded Series from the General Council of the Evangelical Lutheran Church in North America, which was one of the three bodies to merge into the United Lutheran Church in 1918.

The General Council dates from the preliminary meeting in 1866 as a result of a split-off from the General Synod. The first regular convention—the organizing convention—of the General Council was held in 1867. The report of this gathering carries no reference to the Sunday School or its literature. The Minutes of the next session (the second annual convention held in Pittsburgh, Pa., November 12-18, 1868) have the record that, among the things acted upon was the following: "The speedy preparation of a Sunday School Hymn Book was urged upon the Committee having that subject in hand." (Page 21). At the third annual convention held in Chicago, Ill., Nov. 4, 1869, more definite and significant action was taken in the adoption of the following resolutions:

"In view of the lack of a Sunday School literature at once true to our Church and her history, and profitable to our youth,

"Resolved, 1. That our Pastors and Laymen be urged to give earnest attention to this great want, and prepare with all diligence suitable books for our Sunday Schools.

"Resolved, 2. That the scholars of our Sunday Schools be especially asked to take part in the publication of Sun-

day School books, by collecting and contributing funds to be used in printing such books.

"Resolved, 3. That a committee be appointed to examine Sunday School books now published and report such as could be properly recommended to our schools, and also to make inquiry whether special editions of books to suit our wants, cannot be secured." (Minutes of the General Council. Third Convention. 1869. Page 39).

A committee was appointed to carry out this work. At the Eighth Annual Convention of the General Council held in Jamestown, N. Y., in 1874, on a motion of the Rev. F. J. F. Schantz, the following resolutions were adopted:

"Resolved, That a committee be appointed to report at the next annual meeting of the General Council on the subject of Question Books, Lesson Leaves and other aids in imparting instruction in the schools.

"Resolved, That the attention of the pastors and Sunday Schools of our English congregations be called to the 'Questions on Epistles for the Church Year, by Rev. E. Greenwald, D.D.' and the 'Lesson Leaves' by Rev. S. Wagenhals."

The minutes further state that, under the action of the first resolution, the following committee was appointed: Revs. E. Greenwald, S. Wagenhals, and F. J. F. Schantz, and Messrs. L. L. Houpt, Peter P. Keller, and T. H. Lane.

At the Ninth Annual Convention of the General Council held in Galesburg, Ill., in 1875, it was reported that the Fifth Annual Convention of the Indiana Synod (a district synod of the General Council) had taken action "urging upon the General Council the necessity of issuing at an early day, *Lesson Leaves* for the use of our Sunday Schools.

In response to the action of the Indiana Synod the General Council passed the following resolution:

"2. Resolved, That the Council fully appreciates the great wants of the Church relative to suitable Lesson Leaves and other aids in imparting instruction in the

Sunday School, and will do all it can towards the speedy completion of the important work now in the hands of the committee."

At the meeting held in 1875, the committee appointed the previous year, made a lengthy report which attempted to deal with the history of the Sunday School. Of especial interest is the following paragraph from the report:

"The first Sunday School of which we have any certain account in history, was that established by the Lutheran Pastor Stouber, and his successor, Pastor Oberlin, in Steinthal, Elsass, about the year 1767. It was a church school, controlled by the pastor and in it religious instruction was given by means of the Word of God, and Luther's Small Catechism. Subsequently in 1781, Robert Raikes, of England, established Sunday Schools for the instruction of poor children whom he collected together on Sundays. From these beginnings the Sunday School has grown until it has become a fixed institution in the Churches." (Minutes of the Ninth Annual Convention of the General Council. Page 42).

This same report contained several resolutions which were adopted by the convention:

"1. Resolved, That the General Council appoint a committee to prepare suitable aids for imparting instruction in our Sunday Schools.

"2. Resolved, That we earnestly urge upon all our Churches the duty of introducing into their schools the aids prepared by said committee."

In addition to the resolutions offered by the committee, a special resolution bearing on the Sunday School materials was adopted:

"Resolved, That the committee have published in the church papers, each week, an exposition of the lesson, for the assistance of Sunday School teachers in their preparation of it."

At the Tenth Annual Convention held in 1876 at Bethlehem, Pa., the committee which had been appointed in 1875, was able to report:

"..... a series of Lesson Leaves was prepared by the Rev. Dr. J. Fry, a member of the committee, based on selections from the Old Testament, and illustrating the Gospels from the church year. The lessons, with suitable explanations, were printed in the *Lutheran and Missionary*, and the Leaves were published in separate form by the Lutheran Book Store. These Lesson Leaves are carefully prepared and are very favorably received by the churches, 14,000 copies of the Leaves being printed and circulated weekly....

"A useful little book entitled, 'Little Treasures for Little Children,' was prepared by the Rev. F. P. Mayser, also a member of the committee which is particularly intended for use in our Infant Schools.

"Provision has been made for the supply of our Sunday Schools with Lesson Leaves for the coming year. Rev. Dr. Fry will commence with the first Sunday in Advent a second series of the Lessons based on New Testament narratives, and illustrating the Gospel pericopes."

The present Lutheran Graded Series follows the plan of fitting its lessons to the Church Year and beginning each text with a lesson for the First Sunday in Advent.

No convention of the General Council was held in 1878 and the Minutes of the Convention held in 1879 contained no report on Sunday School work.

The Minutes of the Convention of 1880 (held in Greensburg, Pa.,) contained the following paragraphs in the report of the Committee on Sunday School work:

"The Sunday School has become one of the main agencies by which religious instruction is imparted to the children of the Church, by the Church. Parochial schools ought to be connected with all our congregations, and they are kept up in many. They afford better facilities than the Sunday School, because the children receive religious instruction in them every day, and they are not only gathered together an hour or two per week for that purpose. Still, the Sunday School exists even in congregations where parochial schools are sustained. It

has become therefore, a permanent institution of the Church.

"All our Sunday Schools ought to be distinctly Church schools. Our own doctrines ought to be taught in them. No other than our own Sunday School Books, Lesson Leaves and papers, should be used in them. They should not be union schools in any sense.

"The Church Lesson Leaves are selections from the Old Testament, edited and prepared by Rev. Dr. J. Fry, a member of the committee, and have met with great success and have been very useful. The Sixth Series, on the Acts of the Apostles, and suited to the seasons of the Church Year will begin with the first Sunday in Advent.

"A volume entitled 'Biblical History, in the words of Holy Scripture, with engravings, maps, questions and notes for Sunday and week-day schools,' issued by the Pilger Buchhandlung, Reading, Pa., is sound, attractive, and well-adapted to afford essential aid to our teachers in giving Biblical instruction to their scholars.

"A little book has been prepared by one of our committee, and is in press, entitled: 'Lessons for Primary Sunday School Classes, and for Infant Schools.' It is a series of lessons to come between the child's Catechism and the Lesson Leaf. It is also designed to render the children familiar with the various parts of Morning and Evening Service as provided in the Church Book."

During much of the period of the activity thus far reported, Dr. E. Greenwald acted as Chairman of the Sunday School Committee. In 1886 he resigned his position and a new committee was appointed. The committee was instructed to report on *a graded system of instruction for Sunday Schools*. A year later the committee was urged to prepare plans for such a graded system.

According to the Minutes of the Convention held in Minneapolis, Minn., in 1888, the Committee on Sunday School Work reported a graded course of instruction for the Sunday Schools.

This report provided for a Primary Department with lessons based upon Bible pictures, the catechism, and

"Little Children's Book." The lessons were arranged on the basis of the church year. The scheme also provided for an intermediate department of four years, and an advanced department of four years and for "Pastors' Bible Classes" for adults. The report also outlined a seven year course on the "Lesson Leaf Schedule."

The Graded course suggested was based according to the committee on the idea that the lessons in any course should be "graded to the mental capacity of those to be instructed." The course gave prominence to the Bible, the Catechism, and the Church Book. It emphasized the "sacred Word itself." Memory work was proposed. The course aimed at adaptability for many conditions of schools. For the teachers' use it recommended the Bible, a good concordance, and a Bible dictionary.

The report of the committee at this convention which comprises five printed pages was very important as viewed from later times. Although, unfortunately, no action was taken on this highly significant report, the committee was instructed to "arrange a series of Scriptural Sunday School lessons."

Five years later, in 1893, this report on a graded course was referred to and again a movement for graded material was begun. This movement was more fruitful for it resulted in the present Lutheran Graded Series.

At the twenty-second annual convention of the General Council held in Pittsburgh, Pa., in 1889, the committee on Sunday School work, appointed at Chicago in 1886, reported that they had continued the "Church Lesson Leaf," and "The Helper." The enlarged Committee on Sunday School Work, appointed in 1888, to "arrange a series of lessons for our Sunday Schools, based on the Church Year" reported it would be "ready for use by the coming Advent Season."

Arrangements were made to continue the "Church Lesson Leaf" and also "The Helper"; and the enlarged committee was instructed by resolution "to prepare the schedule of lessons for the year, from Advent, 1890-91, and to edit the same."

No convention was held in 1890, since from 1889, conventions have been held biennially rather than annually.

At the convention held in 1891 at Buffalo, N. Y., the committee simply reported that it was continuing "Church Lesson Leaf," and "The Helper." It is of interest that this report states that, "all efforts to secure the co-operation of other Lutheran bodies in selecting uniform lesson texts and subjects, have so far proved fruitless." The report quotes a correspondent writing for the United Synod in the South, as expressing the sentiment of his body in the words: "We do not deem it expedient to co-operate in this proposed work."

The committee reported, in 1893, at Ft. Wayne, Ind., that the same general schedule was being carried out, a schedule that provides a seven year course. The following was adopted:

"Resolved, That the committee prepare lessons for '95 and '96 upon the Church Gospels for the day and upon the poetical and prophetic books of the Old Testament."

Item 3 of the committee's report reads as follows:

"It would be helpful to the work of this committee if some definite outline of the instruction to be given in Sunday Schools were determined by this body. Such a plan was presented some years ago ('88) and printed in the Minutes, but never acted upon. Some of our schools are looking forward to more of a graded course of instruction than is supplied by "*Leaves*" to be studied simultaneously throughout our entire schools. Is this body minded to indicate such a course, and will it encourage efforts to supply the necessary text-books for it? Is it willing to examine and take action upon the plan proposed and already upon its minutes?"

It was this item in the report of the committee that called attention to the report made in 1888, of a graded course of instruction.

In response to the inquiry of the committee the following resolution was adopted:

"Resolved, That the plan submitted in '88 be taken up

for consideration, as a special order, upon the first day of our next convention."

In pursuance of this action the chairman of the committee, Dr. M. H. Richards, introduced the report of the Sunday School Committee on the opening day of the twenty-fifth convention, held in Easton, Pa., in 1895. He called attention to the course of study suggested in 1888 and presented a set of resolutions. Upon presenting the report on the first day, he was unprepared to furnish delegates with printed copies of the 1888 courses of study. The convention instructed him to prepare printed copies of the course of study and deferred discussion for the day. Nothing was done with the set of resolutions which he offered, but other resolutions which took care of the problems were introduced. Until the problem of a graded course could be settled, the committee was expected to continue to report on the work accomplished and the immediate work to be done. As to the work of the past year the committee could report thus:

"According to resolution, the lessons for '95 and '96 were to be upon the Gospels for the day, and the poetical and prophetic books of the Old Testament. The committee has had sufficient information to discover that this latter feature is not desirable to some at least and asks for instructions as to a modification of this resolution:

"Resolved, That the supplementary Gospels be used in the current Lesson Leaf series until Advent, 1896."

The significant thing of this convention, however, was the forward step in the direction of a graded course of instruction.

The Rev. Theodore E. Schmauk, who was to become the promoter and "Father of the Lutheran Graded Series," offered the following resolution which was adopted:

"Resolved, That the General Council Sunday School Committee prepare and the Board of Publication publish the following Sunday School apparatus, the same to be ready for use by Advent, 1896:

"1. A two years' series of Biblical History Lesson Quarterlies for the scholars.

"2. A two years' series of Biblical Lesson Helps for the teacher.

"3. A Calendar of Lessons from Scripture extending over a period of one year and divided into quarters.

"4. A two years' course of Quarterly Scripture Lesson Helps for the teacher.

"5. A Lesson Quarterly, containing a three months' course of lessons, questions, and explanations, for scholars.

"6. A cheap paper edition of Luther's Catechism, to be distributed to Sunday School scholars, and sold to schools at the lowest possible price.

"7. A one year calendar of Continuous Scripture Readings for the use of classes that are to read extended parts or books of the Bible."

At the same convention, the following motion was also adopted:

"Resolved, That the Board of Publication, acting on advice of the Sunday School Committee, be authorized to publish or secure a fit series of pictures, illustrating Old and New Testament History and also, in chart form, the Ten Commandments, the Apostles Creed, and the Lord's Prayer for use in our Sunday Schools."

At the convention in 1897, held at Erie, Pa., the committee could report that, in the main, most of the resolutions adopted at the previous convention, had been carried out. In carrying out resolutions Numbers One and Two of the previous convention, Biblical History Quarterlies were announced to appear in Advent 1897. The Calendar suggested in resolution Number Three was not published. The Scripture Lesson Quarterlies recommended in resolutions Numbers Four and Five appeared in Advent in 1896. The cheap edition of the Catechism urged in resolution Number Six was published. Resolution Number Seven was not carried out. Wall charts were prepared but not the pictures provided for in the special resolution offered at the preceding convention.

At this convention the future work of the Committee on Sunday School work took the form of the following two resolutions:

"I. Resolved, That the Committee on Sunday School Work be hereby instructed to continue the preparation, and the Publication Board the publication of the following Sunday School apparatus:

"1. The primary apparatus including wall charts, the Sunbeams, and the lessons for the Teachers and the Little Ones in Teachers' Scripture Quarterlies.

"2. The Intermediate Apparatus, including 'Bible Story.'

"3. The present Scripture Lesson Quarterlies for Teachers and for Scholars of the higher departments.

"4. The cheap edition of Luther's Catechism.

"II. Resolved, That the committee be authorized to prepare, or purchase after consultation with the Board, and the Publication Board be instructed to publish the additional apparatus:

"1. A series of large chart pictures illustrating Old and New Testament History, for the primary department.

"2. A continuation of the graded series of text-books at the rate of one volume each year.

"3. Such other Sunday School literature (e. g. a Teachers' Normal Course Manual, a paper for parents, papers for Intermediate, Advanced or Senior department) as in the judgment of the committee will prove useful to the work, and in the judgment of the Publication Board will prove financially justifiable.

"4. Resolved, That the committee have authority to make such changes in all new editions of its apparatus as it may deem advisable."

The report of the Sunday School Committee to the convention held in 1899 was very voluminous and contains a brief history of the development of the Sunday School literature of the General Council from 1868 to 1899. The Committee reported great progress in the development of the Lutheran Graded Series. It could

report the following as being on the market: Teachers' and Scholars' "Scripture Lesson Quarterlies"; annual teachers' bound commentary; "Bible Story," in bound and in quarterly forms; both teachers' and scholars' editions and Sunbeams, a lesson paper for primary department. It announced the early appearance of Bible Geography. It reports:

"With the appearance of Bible Geography which is for use in either Sunday, parochial or secular schools, and should command a more ready sale than any of the textbooks thus far issued, the Intermediate and Senior Departments of our schools will be fairly well provided with means for instruction."

The committee was able to report that the total issue of the Lutheran Graded Series to date exceeded 100,000 copies annually. The growth in the use of the Series is seen in the report that, in 1896, three thousand copies were in use; in January, 1897, thirty thousand copies; and in September, 1899, ninety thousand copies. The committee predicted that by Advent there would be 100,000 copies in use annually.

The committee reported that, although its chief embarrassment had been in the preparation of the Primary materials, by the Fall of 1900, it would be able to offer Kindergarten lessons for smaller Primary children.

The committee recommended to the convention the continued preparation of: (a) a complete Sunday School System; (b) a common schedule of Lutheran Sunday School lessons; (c) a General Council standing committee on education.

The Minutes of 1899 carry a two page advertisement of the Lutheran Graded Series, which virtually forms a part of the report of the committee. It is of value to see the entire scheme in perspective as it appears in the advertisement:

The General Council Sunday School system of Grading and Instruction.

Primary.

1. Kindergarten Division. (To 5 or 6 years of age).
2. Children's Division. (6 to 8 years of age).
3. Junior Division. (8 to 10 years of age).

Intermediate.

- F. Bible Story Grade. (Average age of 11).
- E. Bible History Grade. (Average age of 12).
- D. Bible Geography Grade. (Average age of 13).
- C. Bible Biography Grade. (Average age of 14).
- B. Bible Teachings Grade. (Average age of 15).
- A. Bible Literature Grade. (Average age of 16).

Senior.

1. Scripture Lesson Division.
2. Normal Training Division.
3. Missionary Teachers' Division.
4. Permanent Adult Division. Bible Classes. Scripture Classes.

In connection with the above announcement there appear several paragraphs indicating some of the ideals held by the promoters of the course. Four of the paragraphs are especially worthy of notice:

"Notice that in this system there is a steady progress not only in grade, but in method, corresponding to the different periods of development in the child-mind."

"When the Lutheran Church is ready for Parish Education, an arrangement can be presented interlinking the work of the parish school, the Public School, and the Sunday School."

"This system expects every child to attend catechetical instruction when a certain grade is reached, and that not more than a year after confirmation the classes are to be readjusted. Those scholars who are sufficiently gifted to become a part of the teaching forces of the schools should be put either into the Normal or Missionary class at this period before the enthusiasm and the devotion at this time of Confirmation has worn away."

"Both the age of Confirmation and the pupil's stage of advancement, differ greatly in different localities. When persons are confirmed at the age of fourteen, the

age of Bible Story would be 9. In general, the age from 9 to 11 may be set down for Bible Story; from 10 to 12 for Bible History; from 11 to 13 for Bible Geography; and from 14 to 16 for Bible Literature."

In its report to the convention held in Lima, Ohio, in 1901, the committee took occasion to criticize the International Lesson System, not so much on the ground of its content or assignments, as on the comments that appear in connection with it in the general periodicals, including the *Sunday School Times*. The report referred to the "poison of rationalism" contained in some of the comments on the International Lessons. During the biennium there appeared the two volumes "Bible Geography," and "Bible Biography." The committee announced the early appearance of both "Bible Teachings" and "Bible Literature." The committee recommended the publishing of a volume to be known as "Bible Readings" to go between "Bible Story," and "Bible History," which had been found to be a transition too big for the pupils.

In 1903 at the convention held in Norristown, Pa., the committee was able to report that many congregations were changing from ungraded work to the Lutheran Graded materials. The committee spoke of its series as "the most complete apparatus for religious education in the American parish school that has appeared in the English or any other language."

It announced that, with Advent, would appear "In Wonderland," "In Workland," and "In Pictureland"; and, that, at an early date, would appear the books for pre-Sunday School age "In Mother's Arms," and "At Mother's Knee."

In this report the committee took occasion to criticize the "Harper Movement of Religious Education," and recorded itself as "entirely out of sympathy with this movement."

Again, in 1905, the committee was able to report continued adoption of the Graded Series. The report states that "the minutes of the Ministerium of Pennsylvania

show that seventy schools adopted the Graded System during 1904 and 1905."

At this time, a resolution was adopted, bearing on the work of the committee:

"Resolved, That the committee be authorized to prepare, and in conjunction with the Board of Publication to issue a Common System of Lutheran Lessons for the Primary Department."

No special actions were taken on Sunday School work at the convention of 1907, but the following from the report of the Board of Publication indicates the success of the series:

"The Graded System is no longer a question, but an actual fact demonstrated by indisputable proof. As we look back to the beginning of the Graded Sunday School Series, and think of the gradual development and publication of that system as it now stands before us as an almost completed whole, we are amazed what has been accomplished. While it has to a large extent revolutionized the mode of instruction in our Sunday Schools, it has also Christianized and centralized the application of the truth taught. To the editor, the Rev. Theodore E. Schmauk, D.D., and his associates, our Sunday Schools owe a lasting debt of gratitude for the greatest achievement in modern Sunday School work and the Board of Publication hereby records its unstinted laudation."

No special actions were taken on Sunday School work at the convention in 1909.

In 1911, the committee could report that the volume "In Mother's Arms" had appeared.

"The committee," states the report, "has more confidence than ever in the Graded System as a true solution of the teaching and training problem of our school work, and has some reason to believe that the Lutheran Church in this country as a whole is coming more and more to our conviction. The committee realizes that our teaching apparatus is susceptible of making improvements, and changes are being made continuously and gradually toward the stage of perfection. During the last year

'Bible Literature,' which is in reality a college text-book, has given way to the more simple, teachable and Biblical 'Bible Outlines.' 'Bible Outlines,' though as yet it has been issued only in quarterly form has proved to be one of the most teachable and popular of the graded text-books. Provision will also be made for questions, for examination of the various grades."

In 1913, the committee recommended to the General Council that a "Normal Quarterly" be inaugurated to begin with Advent 1913. At the same convention co-operation with other Lutheran bodies in the production of a joint system of lessons, was discussed. The committee continues to report high appraisal of the Graded System being received from many quarters.

The year 1915 marked the twentieth anniversary of the inauguration of the Graded System. The report of the Board of Publication gave a great deal of space to reviewing the history of the growth of the system.

The committee on Sunday School work reported that revisions had been made on certain of the graded texts; and that, in June, 1914, the Teacher Training Quarterly had appeared.

In recognition of the twentieth anniversary of the Graded System the following resolution was adopted:

"Resolved, That in view of the fact that the Lutheran Graded Series has entered upon its twentieth year of use in the General Council we would respectfully call attention of the Church to the fact of its wide and extensive use, as it is brought out in the report of the Board of Publication, and also emphasizes its constructive influence in the present general trend toward better and more thorough religious instruction for the youth of the Church, and would respectfully suggest efforts on the part of our pastors and all our schools to introduce the Graded System in all its parts with a view to improve and make entirely uniform the instruction in the schools of the Church by the universal use of the system in our own General Council schools."

With the approach of the year 1917, we come to the

period during which the movement for the unification of the General Council, the General Synod, and the United Synod in the South was in progress. The General Synod was using the International Uniform and the International Graded Lessons. The United Synod in the South, which did not publish Sunday School materials independently, was dependent upon the publications of the other two general bodies. Both the International lesson publications of the General Synod and the Graded System of the General Council were used by the Sunday Schools of the United Synod in the South.

Preliminary to the merger of the three general bodies, committees were at work laying the foundations for the merger; and, naturally, the Sunday School interests were taken into account. With these facts in mind, the following from the report of the Sunday School Committee of the General Council to the convention held in 1917, will be appreciated:

"We would recommend that the General Council declare its conviction that the underlying principles of the Church Year as embodied in our present system of lessons should be adhered to in any common system and that the various grades should be retained in their essential features.

"We also express our satisfaction in knowing that the Joint Committee dealing with the merger of the three synods aims to secure if possible and improve our existing Lutheran system as the series of lessons to be offered as the literature to be used in the proposed United Lutheran Church of America."

For the literature of the Sunday Schools of the United Lutheran Church, the co-operating committee laid down the following principles and agreements for the procedure in the United Church:

".... it was unanimously agreed that we proceed to develop a 'common Beginners' Course,' on the basis of the General Council Primary System.

"In the development of this entire Common Graded System, it was unanimously declared to be the purpose

to construct a Common Lutheran Graded System for the use of the Lutheran bodies co-operating, which shall be founded on and express the spirit and principle of the Lutheran faith.

"Wonderland and Workland were accepted as the basis for the elaboration of similar grades in the Common System, which it is understood include the Sand-Table as essential to the Workland grade.

"The relation of the Lutheran principle of Baptismal Regeneration to the method of instruction was agreed to as essential to be recognized in the method of instruction. In this connection the fact that instruction does not begin at the Wonderland age was recognized.

"As a general outline of Departments for the entire Graded System the following were agreed upon: (1) Little Ones; (2) Boys and Girls; (3) Young People; (4) Men and Women.

"In the developing of the system care is to be taken if is found possible to take into consideration the needs of week-day culture courses. The relation of such courses to the regular work of the school is at least to be defined.

"It was resolved that until the graded lessons for the young people are determined the question of lessons for men and women shall be left open.

"It was unanimously agreed that the year of the new common series of lessons shall begin with Advent."

With the merger of the three large bodies into the United Lutheran Church, the Graded Series of the General Council was adopted as a portion of the authorized Sunday School Lesson System of the United Lutheran Church.

SUMMARY.

I. *Growing Recognition of the Sunday School.* While, owing to its traditional method of catechization, the Lutheran Church was somewhat slow to adopt the Sunday School as an agency of religious education, we find a growing recognition of the Sunday School as the ac-

cepted institution for religious education. In the Minutes of 1880 we find the following comment: "The Sunday School has become one of the main agencies by which religious instruction is imparted to the children of the Church, by the Church." This has been a gradually growing recognition which has continued to develop as the viewpoint of the Church.

II. *Historical Development of Types of Publication.* The development of types of publications in religious education in the Lutheran Church conforms to the development in the entire field of religious education. We find Question Books in use in the earlier periods and their commendation as late as 1884, when the "Questions on the Epistles for the Church Year," by Rev. E. Greenwald was recommended to the Sunday Schools. Lesson Leaves appeared in 1877. Lesson aids, to appear in the Church weeklies were proposed in 1875. The Church depended upon the lesson leaves until the appearance of the graded text-books in 1897.

III. *Historical Development of Types of Content Materials.* The early question book of Dr. E. Greenwald was based upon the pericopes of the Church Year consisting chiefly of selections from the Gospels and the Epistles. The early lesson leaves followed the same plan. In 1880 selections from the Old Testament and the Book of Acts were added to the curriculum. Liturgical materials also were added about the same time. The addition of prophetic and poetical materials to the curriculum was recommended in 1893. The Graded Series with a much wider curriculum was begun in 1896.

IV. *Historical Development of the Graded Idea.* An early evidence of the appearance of the graded idea is seen in the report of 1880, which states that a book is in press entitled "Lessons for Primary Sunday School Classes and for Infant Schools." In 1886 the committee was instructed to report on a graded system of instruction for Sunday Schools. In 1888 this committee made an extensive report with a complete graded course outlined. No immediate action was taken and the matter

was again called up in 1893. In 1895, the resolution of Dr. Theodore E. Schmauk called for immediate entrance upon the development and publication of a complete graded system. From this event the Lutheran Graded Series took its present form.

The texts of the series appeared in the following order: Bible Story, 1897; Bible History, 1898; Bible Geography, 1899; Bible Biography, 1901; Bible Teachings, 1902; Bible Literature, 1903; In Wonderland, In Workland, In Pictureland, 1904; Bible Readings, 1905; Bible Facts and Scenes, 1906; In Mother's Arms, 1910; Bible Outlines, 1912.

Bible Geography and Bible Literature are not at present in the authorized curriculum of the Sunday Schools.

V. *The Emergence of Other Principles.*

1. *Denominational Consciousness.* Throughout the development of the Sunday School and its curriculum in the Lutheran Church, due recognition has been made of the necessity of loyalty to the principles and history of the Church. In 1869 a resolution called attention to the lack of Sunday School literature "at once true to our Church and her history, and profitable to our youth." In 1917, this viewpoint is recognized in the words: (a common Lutheran graded system) . . . "which shall be founded on and express the spirit and principle of the Lutheran faith."

The emphasis on denominational consciousness appears also in two negative expressions; one, the opposition to the International Lessons; and the other, the objection to the Harper Movement in Religious Education which has resulted in the Chicago Constructive Studies issued by the University of Chicago Press. The objection to the International Lessons was not so much to the Biblical assignment as to comments that appear upon them. If Lutheran teachers use the International Lessons, they may come in contact with undesirable commentary material.

The Lutheran principle of baptismal regeneration of children was no doubt implied in all literature issued by

the Church but it emerges definitely when in 1917 it was announced that this viewpoint "was agreed to as essential to be recognized in the method of instruction."

2. *The Church Year.* By the action taken in 1875 the selections of the Bible to be the basis of the Lesson Leaves were to be those that would illustrate the Gospels of the Church Year. The Question Books of the Rev. E. Greenwald, previously in use were built upon the same principles. Action in conformity with this principle was taken in 1917; "We would recommend that the General Council declare its conviction that the underlying principles of the Church Year as embodied in our present system of lessons should be adhered to in any common system....."

In the meeting of the committees, looking forward to the merger of the Lutheran bodies, the principle agreed to was "that the year of the new common series of lessons shall begin with Advent."

3. *The Principle of Correlation.* This principle was announced in 1899 in the words: "When the Lutheran Church is ready for Parish education, and arrangement can be presented interlinking the work of the Parish School, the Public School, and the Sunday School."

The same principle is again considered in the action of 1917: "In the developing of the system care is to be taken if it is found possible to take into consideration the needs of week-day culture courses. The relation of such course to the regular work of the school is at least to be defined."

4. *Recognition of Individual and Social Differences.* This principle is recognized in the statement made in the words: "Both the age of Confirmation and the pupil's stage of advancement differ greatly in different localities." Suggestions are then made for the adjustment of the Lutheran Graded Series to these differences.

5. *The Practice of Catechization and Confirmation.* The Lutheran Church has always followed this method and practice. As a principle recognized in the Lutheran Graded Series, it is stated in 1899: "This system expects

every child to attend catechetical instruction when a certain grade is reached, and that not more than a year after confirmation the classes are to be readjusted."

6. *Provision for Teacher Training.* The recognition of teacher training as a part of a complete Sunday School system, was stated in 1899: "Those scholars who are sufficiently gifted to become a part of the teaching forces of the schools should be put either into the normal or missionary class at this period. . . ."

E. THEOLOGICAL VIEWS OF THE LUTHERAN CHURCH EXPRESSED IN THE LUTHERAN GRADED SERIES.

The Lutheran Church has always placed great emphasis upon doctrinal statements and theological concepts. It has been frequently said that it is a Church of theologians. The preaching of the Church is of a distinctly doctrinal character. Expository preaching is advocated. It is quite logical that this characteristic of the Church, finds expression in its Sunday School materials.

The approaches in creating, selecting and organizing the curriculum materials in the past have been largely Biblical and theological, approaches from the materials rather than an approach from the pupil. The attempt has been made to make the materials suit the child, but the materials have been determined somewhat independently of the nature of the child.

In this section we aim to point out some of the outstanding Lutheran doctrines as found in the Lutheran Graded Series. It is not the intention to deal with all the theological concepts of the Church but only with the more important ones.

God. Throughout the entire series emphasis is placed upon the pupil's knowledge of God and his response to the Father. Distinctive teachings of the nature of God appear in several places. In *Workland*, Volume 24, No. 3, Lesson 27, the teacher is directed to teach the pupil the "relationship between Father, Son, and Holy Ghost, before all worlds. Three in one. . . . That God the Father

creates and preserves, God the Son has redeemed, and God the Holy Spirit regenerates and sanctifies the world." (Page 132).

The stated aim of Lesson 22, Pictureland, Vol. 18, No. 2, is: "to realize that the Holy Ghost works in the Church through the Means of Grace. That He leads all who are willing to the Saviour, and always sustains such in their Christian faith and life." (Page 118).

A special attribute of God is brought out in the aim of Lesson No. 33, Pictureland, Vol. 18, No. 3, in the words: "to emphasize that while God is omnipresent, He is especially near to His people when they need Him most."

The doctrine of God with emphasis on the Trinity is brought out in Chapter I of "Bible Teachings." In this text which is intended for pupils fifteen years of age, the doctrines of the Church are organized in a systematic way. The text is in the nature of a treatment of theology for the laymen.

The Bible. The Lutheran Church stresses the Bible as the Word of God and as a means of Grace. This emphasis is seen in the fact that all the bound-book units of the Lutheran Graded Series contain the term "Bible" in their titles: "Bible Story," "Bible History," etc.

The Lutheran Church places great emphasis upon the Bible as the source of authority. The units of the series can be said to be largely Biblical in character. There is little extra-Biblical or even quasi-Biblical (Crawford) material in the Series. The materials are chosen from the Bible. The paramount aim is so to adapt the materials from the Bible as to give the child a fund of knowledge of the Scriptures.

A Lutheran conception of the Bible is brought out in the aim of Lesson No. 49, Pictureland, Vol. 18, No. 4: "to realize that the Bible is the Word of God; and that, in the Day of Judgment, all things except the Words of God will pass away." (Page 258).

The central place of the Bible is also seen in "Bible Readings" where many of the lessons are introduced with

a Bible chart giving the pupil information that will aid him in the use of the Bible.

Chapter XXI in "Bible Teachings," which is entitled "The Bible is the Word of God," is devoted to a discussion of the nature of the Bible. "The Bible is the Word of God. It is not a book of human devising, but was written 'by inspiration of God.' It not only contains God's Word, but it is His Word. It is an inspired Book." (Page 81).

A similar viewpoint is expressed in "Bible Outlines" in the words: "The Bible is God's Word which He inspired holy men to set down *in writing*, that we, and all ages, might *know Jesus Christ and be saved*.... The Bible is God's Word recorded in history. God sent His Word gradually, during the many centuries in which He was preparing for the coming of the Saviour." (Page 1).

What has already been quoted from units in the Series about the Bible implies its inspiration, but a further word will bring this view out more clearly: "The Inspiration of the Bible.—This unity is due to the Holy Spirit Who moved the prophets and Apostles and holy men of God to write and Who filled every part of the Scripture with the saving truth of God." (Bible Outlines, Page 5).

Jesus Christ. With the first text of the Series, emphasis of the life and work of Jesus begins. In Wonderland (Vol. 23) twenty-six of the fifty-two lessons deal with Jesus as Lord. In Wonderland (Vol. 24) twenty-two of the fifty-two deal with Jesus. Workland (Vol. 23), designed for children six and seven years of age, deals with the parables and miracles of Jesus in nineteen of the lessons of the first half year.

The fact that theological interpretation of Jesus appears early in the instruction of the Lutheran pupil is suggested in the aim of Lesson 2, Pictureland, (Vol. 19, No. 1): "to realize and present the lowly coming of the glorious Christ-child into our world which did not seem to have a place for him, and to cause us to realize the sacrifice he made in becoming incarnate...." Page 16).

Jesus as the Lord of men and also their Saviour is as-

sumed throughout the text entitled "Bible Facts and Scenes," although its chief emphasis is upon the geographical aspects of the Holy Land. "Our Saviour" is the common title applied to Jesus throughout the text. (Page 45-46).

A full treatment of the nature of Jesus from the theological standpoint appears in eight chapters in "Bible Teachings." The core of the treatment is contained in the words: "When the fulness of time came, God sent the Saviour whom He had promised. That Saviour is Jesus Christ, the only begotten Son of God, who became man, and lived and suffered and died on earth that He might redeem us from our sins." (Page 23).

The Holy Spirit. The doctrine of the Holy Spirit is taught in "Bible Story," Lesson 26, "The Outpouring of the Holy Ghost." The lesson to be learned that day is, "We should thank God for having given us His Holy Spirit in our Baptism."

In connection with Lesson No. 20, in "Bible History," entitled "The Holy Spirit Descends, and the Church is Founded," the pupil is taught that portion of the Catechism which deals with the work of the Holy Spirit as expressed in the words: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me through the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith." (Page 78).

From the theological aspect, the whole doctrine of the Holy Spirit is discussed in "Bible Teachings," Chapter XIV, under the title "The Holy Spirit and the New Birth which He Produces in Man."

"The Holy Spirit, or the Holy Ghost," says the writer, "is the third person of the Holy Trinity. He proceeds from the Father and the Son, 'and with the Father and Son together is worshipped and glorified.' He is true God as well as the Father and the Son, and equal to them in glory and majesty." (Page 49).

The Doctrine of Sin. Lutheran theology stresses the doctrine of original sin. "Original sin has corrupted the

entire nature of man impairing his powers of body and soul." (Lutheran Cyclopedia, page 357). This theological viewpoint finds expression in the Lutheran Graded Series constantly by implication and frequently in expressed form. Only an occasional reference will be cited to substantiate this fact.

"To realize that the one great thing we need is to have the sin taken out of the heart" is stated as the aim of Lesson No. 7. "Pictureland," Vol. 18, No. 1. This is designed for children eight and nine years of age.

In "Bible Teachings" (11 year old pupils) in Lesson No. III, "The Hard Way" is impressed upon pupils in the texts: "The way of the transgressors is hard." (Prov. 13:15); and "Be sure your sin will find you out." (Numbers 32:23).

In this same text, "Bible Readings," "The Fall of Adam" is taught in the lesson panel.

In "Bible Biography" the entrance of sin into the race is described in the words: "But the stage of innocency soon passed away. Satan entered Eden in the form of a serpent and beguiled Eve into a violation of the one command which God had given, telling her that by partaking of the fruit of the Tree of Knowledge, their eyes would be opened, they could discern between good and evil—in short they should be as gods...." (Page 101).

The teaching of the doctrine of original sin is presented in "Bible Teachings" in the words: "God wrote His law in man's heart at creation as part of the image of God. But this original knowledge became more and more obscured after the Fall into Sin." (Page 11).

Baptism. The Lutheran doctrine of baptism, with the emphasis upon *infant* baptism, is the Lutheran solution of the sinful nature of the child. The Lutheran Church emphasizes baptismal regeneration. It is customary for the Lutheran theologian in his "plan of salvation" to place regeneration before conversion in the case of children baptized in infancy; but he places regeneration after conversion in the case of adults not baptized in infancy. It would be expected that the normal

treatment of this entire matter in a Lutheran scheme of religious nurture would be to baptize the child in infancy; to keep him informed of this fact throughout his early life; and then, after a course of instruction to admit him to Church membership through the rite of confirmation. At this time the child assumes for himself the obligations assumed for him by his parents at his baptism.

"In Mother's Arms," the first text-book in the Lutheran Graded Series, is designed for the home. It devotes considerable attention to Infant Baptism. "Preliminary III" is entitled "Appeal to Parents for Baptism." In this section of the book we read: "But you know that we all are children of disobedience, and that God sent His only begotten Son into the world to give Himself a ransom for our sins. It is as important as life itself that your child should be a partaker of that ransom. It becomes such through Baptism, which is 'a gracious water of life and a washing of regeneration,' as St. Paul says to Titus: 'According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.'" (Page 41).

The pupil using "Bible History" is taught a portion of the Catechism bearing on Baptism in the words: "Baptism is not simply water but it is the water comprehended in God's command, and connected with God's Word." (Page 18).

In "Bible Teachings" an entire chapter is devoted to the subject of baptism. In this chapter the following topics are discussed: What is baptism; what baptism does; why necessary; the mode of baptism; the meaning of the word; how the apostles baptized; how Jesus was baptized; children to be baptized; children need baptism; faith necessary; baptism permanent; and confirmation.

The accepted Lutheran view of the nature of the child is expressed in the formula for the "Baptism of Infants." It says: "From the Word of God we learn that all men are conceived and born in sin, and so are under the wrath

of God and would be lost forever, had not Jesus Christ come into the world to save sinners. This child is also by nature sinful and under the wrath of God: but Christ in bearing the sins of the world hath also redeemed this child." (Ministerial Acts. Page 16).

Another viewpoint of the child from the Lutheran standpoint is expressed in these words: "A little child is neither moral or immoral. He is the creature of his instincts. His actions are neither good nor bad; they are simply natural. Morality begins when he can will his actions and when he first sees a difference between a better and a worse way and chooses one or the other." (Weigle: The Pupil and the Teacher. Lutheran Teacher Training Standard Course Text. Page 89).

It seems that the first statement quoted above presents a view different from that of the second statement. The former quotation is from a theological viewpoint; the latter is from a psychological and educational viewpoint. It seems difficult to harmonize the two viewpoints. The former represents the official attitude of the Church as expressed in its liturgies or forms of ministerial acts. The latter is a statement in an officially adopted Teacher Training text-book.

The official attitude of the Church as expressed in the liturgy prevails throughout the Lutheran Graded Series. The latter statement, that from the Teacher-training text-book, was published long after the inception of the Lutheran Graded Series. Although the official attitude of the Church has not changed in the meantime, much teacher training material is affected by the newer concepts of the child as contained in modern psychology and pedagogy.

Regeneration. While this theological concept is implied in much of the material in the Lutheran Graded Series, it receives its best treatment in "Bible Teachings," Chapter XV, entitled: "How the Holy Spirit converts men or brings them to faith." Conversion is treated as follows in that chapter: "Regarded from the divine side the change which takes place in man when

he is brought to faith is called the new birth or regeneration, because it is the implanting of a new spiritual life in him by the Holy Spirit. Regarded from the human side, the change is called conversion, because it is a converting or turning away of man from sin and self to righteousness and God." (Page 53).

Atonement. The doctrine of the atonement begins to find expression in *Pictureland* (8-9 year old pupils) when the aim for Lesson No. 2 in Vol. 18, No. 1, is stated: "To have the children realize that God has sent a lamb to be offered for our sins." (Page 10).

Similar lesson aims in "Pictureland" are the following:

"To realize that the death of Christ was in accordance with the Scriptures, and was the atonement for the sin of the world." (Vol. 18, No. 2, Lesson No. 18, page 97).

"To realize that Jesus Christ, Who was lifted on the cross, will take away our sin, both its poison and its penalty, if we look trustfully to Him." (Vol. 18, No. 3, Lesson No. 38, page 203).

"To realize the sacrifice that the dear Lord Jesus made in giving up His life that we might be saved." (Vol. 19, No. 2, Lesson No. 20, page 130).

"Bible Readings" (11 year old pupils) teaches the message of the atonement by quoting as a memory verse I Peter 1:18-19: "Ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot." (Page 69).

"Bible History" (12 year old pupils) offers the message of the atonement by giving as the lesson from the Catechism for the day, the following: "Who has redeemed me. . . in order that I might be His, live under Him and in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead and lives and reigns to all eternity. This is most certainly true." (Page 46).

Again, the doctrine of the atonement is discussed in a formal way in "Bible Teachings" (15 year old pupils) in

chapter XI, entitled: "The Significance of the Christ's Sufferings and Death," from which we take the following paragraph: "The death of Jesus was not intended simply to show us how much God loved us, or how much He hates sin. It was not meant to be merely an example of the patience which we should exercise in suffering, or to show us how nobly and gloriously a man may and should meet even an unjust death. It does do these things. But it does much more. Its chief significance lies in the fact that it was an atonement for our sins. He offered Himself as a sacrifice for our guilt, and thus satisfied the demands of God's justice." (Page 39).

Justification by Faith. This doctrine was the "material principle" of the Lutheran Reformation. Luther called it "the doctrine of a standing or a falling Church." In the Lutheran Graded Series it finds its best expression in "Bible Teachings," in the words: "In order that we may be saved, we must first be pronounced by God to be righteous and fit to enter into heaven. This is expressed in the Bible by the word 'justify.' To be justified means to be pronounced righteous. We are justified by faith. For by faith we take hold of and cling to Christ and present Him before God as our substitute who has done for us all that needs to be done to make us righteous. If we believe in Him, then through Him we have met the strictest demands of God's justice, and when God looks on, He beholds not our own guilt and unrighteousness but the righteousness of Christ which we have put on by faith." (Page 63).

The Lord's Supper. The Lutheran Church designates as Means of Grace the Bible (The Word of God) and the two sacraments (Baptism and the Lord's Supper). Having treated of the Bible and the rite of Baptism, we will now touch upon the Lord's Supper as it is treated in the Lutheran Graded Series.

In Workland (6 and 7 year old pupils) the teacher is directed to teach the children the following about the Lord's Supper: "(1) That our Lord made a supper for people's souls, just as mother prepares meals for our

bodies; (2) that what we receive in that supper is His own life, His body and blood; (3) that it is through His sufferings and death that our sins are forgiven and we are strengthened to eternal life; (4) that after we are confirmed we should always go regularly to the Supper in which our Lord gives Himself." (Vol. 23. No. 2. Lesson No. XVI. Page 79).

In *Bible Readings* (11 year old pupils) the Lord's Supper is treated in Lesson XVIII in the lesson chart panel and also in the text of the lesson and the memory text of the day. (Page 69).

Chapter XV of "*Bible History*" (12 year old pupils) deals with this theme under the title "The Saviour institutes the Lord's Supper and comforts the Disciples." In this day's lesson a portion of Luther's Catechism dealing with this sacrament is also given.

The formal discussion of this topic appears in *Bible Teachings*, in Chapter XXIII, which is entitled "The Lord's Supper." The Lutheran doctrine is here stated in these words: "In, with and under the bread and wine, which are used in the Lord's Supper, Christ gives the communicant His body and blood." (Page 92).

Prayer. From the earliest days of the pupil's entrance upon the Lutheran Graded Series (Wonderland for 4 and 5 year old pupils) prayer is emphasized. The children are taught simple prayers and finally the Lord's Prayer.

The aim of Lesson No. XXXII in *Pictureland* (Vol. 18, No. 3) is: "To emphasize that God answers prayer, and that courtesy, kindly consideration and godly fear bring comfort, much favor, and great reward." (Page 174).

The Lord's Prayer, with explanations as given in Luther's Catechism, appears in *Bible History*.

A chapter is devoted to "Prayer" in *Bible Teachings*. "Prayer is as necessary for the life of the soul as breathing is for that of the body. The prayerless man is not and cannot be a Christian. If we live near God, we must commune with Him. There are many things which we have to tell Him and ask Him as our best Friend. We

need to thank Him for the many mercies which He bestows upon us daily, to beseech Him to forgive and wash away our sins, to give us strength to love and serve Him, to watch over us and guard us, and to give us His Holy Spirit to strengthen and keep us in the faith." (Page 133).

The Christian Life and Good Works. The literature of the Lutheran Graded Series emphasizes the living of a Christian life and the necessity of "good works" as the result of faith. In the early units of the Series the children are taught the common Christian virtues.

An aim for one lesson in *Pictureland* is stated: "To realize that being a Christian is not only to be helped, but to leave all other things at once, when He calls you." (Vol. 18, No. 1, Lesson 8. Page 41).

"Aim.—To emphasize that gentleness and peaceableness bring happiness and blessing; but that pride and selfishness lead to disappointment and affliction." (*Pictureland*, Vol. 18, No. 3, Lesson 30. Page 165).

"Aim.—To realize that honesty, righteousness, and integrity are fruits of faith, and will bring most happy results." (*Pictureland*, Vol. 18, No. 3, Lesson 34. Page 184).

Bible Teachings in Chapter XVIII, under the title "The Holy Life of the Christian," treats of the practical outcome of the Christian faith. "The Saviour demands a holy life of His disciples. They are to let their light shine before men, that their good works may be seen and their Father in heaven glorified." (Page 67).

The Church. The Church as a modern institution functioning in modern society receives very little attention in the Lutheran Graded Series. The New Testament record of the founding of the Church is treated in *Bible History* in Chapter XX, under the title "The Holy Spirit Descends and the Church is founded."

The formal treatment of the subject of the Church as an institution is found in *Bible Teachings* Chapter XX. "The Christian Church." The general subject is treated under the topics: What the Church is; The Invisible

Church; In What Sense Visible? on Earth and in Heaven; But One Church; Other Names; Christ and the Church; Believers United with Christ; United with One Another; Its Work; Its Tools; Its Workman, their Rank and Their Duty.

The Church Year. One of the accepted usages of the Lutheran Church is the practice of observing the Church Year. This is not binding upon congregations but much of the literature is produced with this principle in mind. If in their maturity the members of the Church are to follow this system in their religious observances and life, it would seem that this usage should be taken into account in the Sunday School lesson materials. Most of the Sunday Schools of all denominations observe as "special days" the more prominent "festivals" of the Church Year, such as Christmas and Easter. For a liturgical Church, like the Lutheran, however, more observances in the Sunday School would be anticipated, if the children of the Sunday School are to be trained for membership in the Church.

The present Lutheran Graded Series is to considerable extent, based on the idea of the Church Year. Each unit-text, of the present Series begins with New Testament materials rather than with Old Testament materials. This is for the reason that the text-books are to be used in a cycle which begins on the first Sunday in Advent; beyond this fact of starting the lessons of each text on the first Sunday in Advent, there seems to be little adherence to the Church Year system.

Bible Readings (11 year old pupils) in Lessons I, II and III, treat of the Church Year in the lesson panel chart.

Bible Teachings (15 year old pupils) gives a paragraph treatment of the Church Year in the chapter on "Duties of the Lord's Day." It says: "There is a Church Year as well as a civil year. The Church Year commemorates the great facts of the Gospel and of our redemption by the Lord Jesus Christ. Each Sunday in the year has its own particular name, which is given in all

Church almanacs and in some others. The Church Year begins on the fourth Sunday before Christmas and falls into two great divisions. The first half, reaching from the first Sunday in Advent to Trinity Sunday contains all the great festivals of the Christian Church. The second half beginning on the first Sunday after Trinity, contains no festivals except the distinctively Lutheran festival of the Reformation on October 31st." (Page 201).

The arrangements of lessons in *Bible Outlines* (16 year old pupils) is explained in these words: "The Old Testament precedes the New. The New Testament, however, fulfills and lights up the Old. It presents Christ most clearly and lies nearer to our Christian life. On this account, and because its study is proper during the festival season of the Church Year, we begin with the books of the New Testament." (Page 7).

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ARTICLE IV.

CURRENT THEOLOGICAL AND RELIGIOUS
THOUGHT.

(From the July Quarterlies).

BY PROFESSOR J. A. SINGMASTER, D.D.

THE KU KLUX KLAN.

This apparition with its peculiar and unsavory name has attracted world-wide attention. In an article on "Spiritual Conditions in the United States" by S. K. Ratcliffe in the *Hibbert Journal* mention is made of the Klan as the most spectacular incarnation of the sense of responsibility for public security.

Visible first in the form of national defense societies, security leagues, vigilantes, and kindred associations, created in the name of law-and-order for the enforcement of patriotic uniformity in war-time, this spirit has found its most spectacular incarnation in the Ku Klux Klan. The older generation of Americans knew the Klan only as a sinister memory of the years just after the Civil War. The younger had learned to think of it as a property of the moving-picture stage, when, two years after the armistice, its revival and quick success brought it into the newspapers. Beginning as of old in the South, with the illiterate rubbish of its ritual and all the horrors of midnight raids and torture parties, the Ku Klux Klan has spread over the country, and in the electoral campaign of the present year it may exercise a definite influence in the politics of nearly half the States of the Union. In those districts where racial and religious divisions are important, the Klan is anti-negro, anti-Semite, anti-Catholic. Elsewhere its purposes may not be identified with the coercion of specific communities, but everywhere alike it is anti-alien, and hostile to what-

ever America means by radicalism—a term not seldom used to include every form of liberal thought. If the Klan were nothing but organized rowdyism, a product of the baser mob mind, there would be comparatively little cause for misgiving in its rapid expansion, since hooliganism in the natural course of things disappears. But the Klan shares the ethical presumptions of Fascismo. It has enlisted the support of serious citizens. More often than not its activities are directed by men of standing. Hence it is a grave portent, all the more significant because of its twofold popular appeal through secrecy and mummary—and thereby, as we moderns must recognize, affording a harsh commentary upon the aridity and boredom of a standardized commercial scheme of society.

The Ku Klux Klan is the most singular contemporary example of the lengths to which frightened and hungry human creatures may be driven in their search for emotional satisfaction. It is also the most disturbing of two major tendencies in American life: first, the instinctive resort to mob violence; and secondly, the now widespread and passionate rejection of the democratic doctrine and its implications.

THE ETERNAL WORTH OF MAN.

Prof. E. F. Albertsworth writes of the value of the individual in the solution of the great problems of life. We quote from an article in the *International Journal of Ethics*.

The individual and his religious needs must together work out an experimental, individualistic conception of God, based upon companionship with a "power not ourselves making for righteousness." So also the economic needs of the individual and not some abstract notion of liberty of contract or no liability unless faults are made the criteria of present jurisprudence in enacting new social legislation or upholding it after it is passed. The nineteenth century, a century of expanding commerce

not yet ended, unduly stressed the rights of property and contract to the neglect of the economic and moral needs of the individual. On the contrary, the twentieth century, in an era when religious ideas of the eternal worth of man as a potential member of a divine kingdom of God are dominant, is once more seeking to restate and refashion the inherited law in order to satisfy to the individual and group a maximum of wants with the least sacrifice of others; law is a means to an end, rather than an end in itself. Whether religious leaders have consciously in mind the various special movements in the law to realize this objective may be doubtful; but the end is certainly articulate and finds definite expression.

THE SOVIET PROPAGANDA IN CHINA.

The editor of the *Missionary Review of the World* (Sept.) alludes to the unrest in China due to various causes, among which is the evil influence coming from Moscow.

Many intelligent observers believe that one of China's chief dangers is due to the Soviet propaganda emanating from Moscow. A prominent writer calls attention to a recent agreement of far-reaching significance that will undoubtedly have tremendous effect on Eastern politics. While one of the articles of this agreement between Russia and China states that neither contracting party shall do anything to interfere with the system of government in the other country, still the record of the Soviets for such interference in many countries is so well known (despite fair promises) that suspicion is aroused as to their designs in China. The unrest in China, the inefficient government, the suffering people, the revolutionary spirit of the student class, all combine to form a peculiarly favorable soil for Soviet seed.

Not long ago a Bible Society was astounded to find that extra leaves had been secretly inserted by revolutionary propagandists in many of its gospel portions. This Bolshevistic literature is being printed and dis-

tributed both at Shanghai and as far into the interior as Changsha. The Canton government is also credited with similar activity. The rulers of Mongolia, until recently under the control of Russia, have imbibed Soviet teaching, and not long ago turned out of Mongolia the only band of Christian missionaries working there. All literature containing the name of God or references to Providence was also confiscated.

MOHAMMEDANISM.

"The Outlook in the Moslem World" is far from hopeless for Christianity. From a report of Dr. Jno. R. Mott in the *International Review of Missions* we quote as follows:

Attention should be called to intellectual accessibility. In almost every Moslem land education is being actively promoted by the government as well as by Christian missions and the rate of literacy is rapidly increasing. The rising generation is gaining an entirely new outlook because the newspaper, books, the cinema, the theatre, and modern pictorial advertising have created a hundred points of contact with western civilization. A far larger proportion than formerly of pupils and students in the mission schools and colleges of the Near East and Southern Asia are Moslems. The same is true of parts of Africa. A missionary stated at the conference in Egypt that formerly in Abyssinia parents forbade their children to look in the direction of the mission schools; now they bring them to the mission schools. He added that the parents may not wish to change their own religion, but allow the children to do so. This suggests the new religious hospitality or accessibility. Workers from every field testified to the new willingness to hear the gospel message as well as to the larger response. Certainly a remarkable change has taken place in the attitude of Moslem men and women to the Gospel. They are attending meetings more largely; they gladly accept literature; they are buying and reading the Bible more

and more. Religious prejudice is being broken down in every conceivable way. Professor Levonian at the Jerusalem Conference reported that a daily paper in Constantinople had for seven months been conducting a discussion on the Personality of Christ. The problem in the Moslem world to-day, therefore, is not that of accessibility, but one of adequate multiplication of workers and of a better distribution of the forces available.

MORMONISM.

The *Christian Statesman* (Aug.) mentions an extraordinary change of front of the Mormon authorities in reference to the Bible.

Through nearly three-quarters of a century, Mormonism claimed that the only fully authenticated word of God was in the Mormon Scripture: the "Book of Mormon" and "The Pearl of Great Price," translated from ancient plates and manuscripts by direct inspiration from God; and the "Doctrine and Covenants," containing the actual words of God delivered to the Mormon prophet.

The Bible took a secondary place. Of this Book, the Mormon creed stated that it was accepted in so far as it had been translated correctly. By this phrase, the Mormon church gave to it a subordinate place, and assumed to be able to dismiss any part of the teaching of the Holy Scripture if it were found to be inconsistent with Mormon purpose. Through its nearly one hundred years of history, the Mormon church never ventured to tell wherein the Bible was translated correctly or incorrectly; and therefore its attitude has been absurd as well as heretical from a Christian viewpoint.

But all at once the Mormon church has changed front. In the *Desert News*, the official organ of the church, June 7, 1924, on the editorial page, appears an article under the title "Bible Thoughts." This article purports to give the story of eight well-defined volumes that have been regarded as sacred by certain groups of believers.

Among these eight, are named the Bible and the "Book of Mormon."

And the closing sentence of that article is as follows: "The Bible is the grandest of all the sacred records. It is the true foundation of all excellent writings and useful acts."

In that sentence, Mormonism relinquishes its entire claim of nearly one hundred years. And yet so quietly is the idea put forward that scarcely one of its believers will be challenged. In point of fact, its masses of people do not read attentively.

But it is perfectly plain now, that the Mormon church intends to make a gradual recession with regard to the "Book of Mormon," and to substitute the Bible for that profane and foolish fraud.

There are several reasons why this must be done if Mormonism is to grow or even to hold its place.

The first is that the "Book of Mormon" and "The Pearl of Great Price" are absolutely disproved by researches of experts and scholars. In the long run, even the educated Mormons would have to reject them. The Mormon church is getting ready for such rejection by its own growing scholarship; and by the time it would be otherwise endangered, it will have transferred the entire thought of its people from the "Book of Mormon" to the Bible.

The second reason is that the "Book of Mormon," after nearly one hundred years, still remains a thing of deadly dullness to the Mormons as well as non-Mormons. It cannot make its way even as a romance.

And the third reason is that Mormonism is trying to break into evangelic Christianity. After all its anathema against the Christian world, it has now come to a position where it would be glad to be counted a Christian sect.

EVOLUTION.

Floyd E. Hamilton of Korea, writing in the *Princeton*

Theological Review on "The Evolutionary Hypothesis" makes the following assertion after a learned discussion of the subject.

In conclusion notice that we have examined every possible kind of variation known to biologists, and have not found a single one capable of producing evolution. Under such conditions what are we to conclude? Is not the conclusion inescapable that there is absolutely no basis in objective evidence for the theory of evolution? If all possible causes have been examined and there is no possible cause or combination of causes which might have brought evolution about, is it not plain that evolution could not have occurred? If evolution did not occur, how did the species originate? There is only one answer, and that answer is found in the first chapter of Genesis. Evolutionists may cherish their blind faith in their theory if they so desire, but it is to be hoped that they will cease insisting that their theory is a fact that does not need to be proved. If they have evidence let them bring it to the attention of the thinking public. Above all, let them cease living in the world of "make believe" and come out into the world of actuality. The day is past when a professor of biology or geology, no matter how erudite he may be, can reply to evidence and argument against evolution with only ridicule, denials and assertions, and expect intelligent men and women to be satisfied.

MIRACLES.

In the *Bibliotheca Sacra* Dr. W. W. Everts defends the doctrine of Miracles in the following manner:

Miracles like casting out of demons proved God's liberty, and exposed the ignorance of man in denying God's liberty over nature. Nature is general and impersonal. A miracle is particular and personal. God is hidden in the laws of nature. He is revealed to all men in the miracles. Miracles do not change the laws of nature. They are for men, not for nature. They change men's

minds and hearts as nothing else can do. It was miracles that made Moses the leader, Elijah the reformer, and Jesus the redeemer of Israel. The wisdom of Jesus has been compared with that of Socrates. There can be no comparison as to his wonderful works, for the wisest of the Greeks did no miracle. A miracle awakens awe that the wisest words cannot inspire.

The claims of Christ were too great to be believed, unless they were supported by miracles. The question is not, are miracles historically credible, but is the gospel without the miracles historically credible. The Lord himself appealed from his words, from himself to his works, when he said, "if I do not the works of my father, believe me not. If you do not believe me, believe the works." There may be morality without miracle, but there can be no redemption. The internal evidence, the evidence of the moral character of Christians, is used to make the miracles credible, but it is the miracles that make the moral character of Christians possible. Christ the teacher cannot be separated from Christ the miracle worker. The miracles are not the embroidery, they are of the very texture of the gospels. If natural religion is sufficient the miracles are superfluous; but paganism, which is natural religion, is sufficient answer to that question. Miracles are possible, if God's omnipotence is probable and He is moral, and certain, if it is reasonable to accept the testimony of competent witnesses.

SENSATIONAL PREACHING.

The editor of the *Methodist Review* holds that in these days the element of sensationalism is justifiable in gaining attention.

Now, as ever, the first work of the preacher is to attract attention. If he does not this, further effort is useless. How shall it be done? It is evident that somewhat of sensationalism—in a good sense—must be admitted; that the settled repose of mind must be shaken up and stirred up by the plowshare of an excited inter-

est before the audience is prepared to receive the seeds of the truth. And this is a more difficult matter in this age than ever before. The world has drank in the oxygenated air of a fast living and craves a fiercer and sharper diet both for body and mind than ever before. The "sincere milk of the Word" palls on the excited palate of the twentieth century and must be more highly flavored; the solid meat of truth will not be swallowed unless it be loaded with condiments. The young preacher soon finds that the plain proper pabulum of the past is rejected with a gorge by congregations who want to be moved or amused, not instructed. Too soon he learns that they care not to listen to calm, clear, classical, scholarly preaching, though it be earnest and faithful. He must attract and arouse attention before he can teach.

ARTICLE V.

REVIEW OF RECENT LITERATURE.

CHRISTOLOGY.

The Christ of the Bible. By R. A. Torrey, D.D., Dean of the Bible Institute, Los Angeles. Geo. H. Doran Co., N. Y. Cloth. Pp. 285. Price \$1.50 net.

This book is composed of a series of sermons delivered by the author. They are earnest and practical and consist of Scriptural passages with brief expositions. The author speaks with great assurance. He is a defender of the "orthodox" view of Jesus Christ as Saviour. He falls, however, into the serious error of making Christ "subordinate" to the Father. His view seriously impairs the Deity of Christ. More than one-fourth of the volume is devoted to the Second Advent, which is interpreted in a most literal and realistic manner. The book must be read with caution.

J. A. SINGMASTER.

The Life and Teaching of Jesus. By Edward I. Bosworth, New Testament Professor in the Oberlin Graduate School of Theology. The Macmillan Co., New York. Cloth. Pp. 424. Price \$2.50.

The author's purpose is to present the life of Jesus in the terms of a real religious experience, as recorded chiefly in the first three Gospels. He begins his work by a discussion of the sources and the environment in which Jesus was born and lived. Then he traces the history and teachings of Jesus to the end. Dr. Bosworth is a man of learning, possessing the power of keen analysis. He tells the Gospel story in a straightforward, practical way, eliminating the supernatural as much as possible. He evidently discredits the Virgin Birth, the personality of the Holy Spirit and the Atonement. We are saved by Jesus, according to Dr. Bosworth, not so much by what He has done for us as by ourselves when we walk in His footsteps.

J. A. SINGMASTER.

HOMILETICS.

Biblical Texts for Special Occasions. By Paul W. Nesper. Lutheran Book Concern, Columbus, Ohio. Cloth. Pp. 327. Price \$2.00 net.

This very useful volume is based on Roemer's German Textbook for Preachers, now out of print. It contains texts printed in full for sermons for a great variety of occasions, including the chief Church Festivals, Harvest Home, Memorial Sunday, Dedications of all Kinds, Baptism, Marriage, Funeral, Ordination, Installation, Opening of Synods, Farewell, Missions, Societies, National Holidays, Humiliation, Thanksgiving, Baccalaureate, etc., etc. The last chapter of the book gives the Pericopes for the Church according to four arrangements: Eisenach, Lenski, Synodical Conference, and Thomasius' Selections. A judicious use of this volume will save the minister much time.

J. A. SINGMASTER.

BIOGRAPHY.

My Forty Years in New York. By Rev. C. H. Parkhurst, D.D. The Macmillan Co., New York. 1923. Pp. xiv, 256. Price \$2.00.

Dr. Parkhurst at the age of fourscore has given the public an interesting and racy sketch of his life. Born on a New England farm, he gives us glimpses of a happy boyhood. He graduated at Amherst and after teaching a little while, he entered the Congregational ministry, without a theological education, of which fact he seems somewhat proud. He became pastor of the Madison Avenue Presbyterian Church in New York City in 1880. For thirty-five years he remained its popular pastor. He was an interesting preacher in spite of the fact that he always read his sermons. He took a keen interest in the public welfare and will long be remembered for his successful assault upon the celebrated Tammany party which was a strong political body of a corrupt character. Dr. Parkhurst has been quite a traveler and delighted in mountain climbing.

The latter half of his autobiography is devoted to reflections in which among many good things he reveals his ignorance of theology, his pronounced unitarianism and his contempt for a liturgical service. With singular

inconsistency as pastor of a Presbyterian congregation, the venerable author, who gave some of his best years as president of the Society for the Prevention of Crime to the overthrow of vice, now comes out against prohibition, which he interprets as an "attempt of the Government to make people good by statute."

J. A. SINGMASTER.

Life and Message of George Fox. 1624-1924. A Tercentenary Address by Rufus U. Jones, given at Haverford College, May 17, 1924. The Macmillan Co., New York. Cloth. Pp. 29. Price 25 cents.

George Fox was the founder of the Society of Friends or Quakers. He was a man of sterling character and of profound religious convictions. Though a mystic in faith, he was also a man of practical ability, a leader and organizer, as well as an orator. He was bitterly persecuted and imprisoned for engaging in forbidden ways of worship, for refusing to take an oath and for wearing his hat in court. His strength lay in his holy life and his strong personality. He protested against set theological views and formulas, and trusted in the guidance of the inner light of the Spirit. He was somewhat morbid and usually dogmatic. His value to society lies in his emphasis on the spirit. A person who is gratefully remembered after 300 years must have had many sterling qualities. Professor Jones has painted a worthy and life-like portrait of a good man.

J. A. SINGMASTER.

MISCELLANEOUS.

Seeing Life Whole. A Christian Philosophy of Life. By Henry Churchill King, President of Oberlin College. The Macmillan Co., New York. Cloth. Pp. 163. Price \$1.50.

This book contains "The Deems Lectures for 1922," New York University. However much one may differ from Dr. King, his writings usually compel attention by their freshness and attractive style. He discusses the problem of life from several angles. The six chapters are headed respectively: The Scientific Approach, The Psychological Approach, The Value Approach, The Personal and Ethical Approach. The Philosophical Approach. The Biblical and Christian Approach. All these

avenues are thoroughly legitimate. He says very justly that we should be glad for the enormous contribution made to life by science, and that true science can never harm true religion. Evolution is after all only a method of creation. From modern psychology three inferences may be drawn—1. That man is a unity. 2. That will and action are of central importance. 3. That the real is concrete. These inferences are in thorough harmony with Christian teaching. They imply self-mastery amid the trials of life, in which victory is possible through union with Christ. In the Value Approach one is to learn from others and from his own study the real value in all the facts of life, of which the greatest is personality. This approach suggests the next, the Personal and Ethical Approach. This is the best chapter in the book, defining "the principle of reverence for Personality." Its connotations are self-respect and respect for others, without which life is a failure. The lack of a just value of self and the lack of appreciation of others makes character a mere word. In Jesus is found a perfect example of this high principle of reverence for Personality. The Philosophical Approach is more or less overshadowed by its terminology and inherent limitations. Nevertheless it is a just approach, recognizing the immanence and transcendence of God.

The Chapter on the Biblical and Christian Approach must be read with caution, and will no doubt awaken protest. The author accepts Christ as his Lord, the revealer of God, but alas! he is silent as to Christ's deity and atonement. The Bible, according to Dr. King, is a purely human book which must be subjected to rigid criticism and from which much must be eliminated. It seems to us that the book ends with an anti-climax. Fortunately the Bible is going forward in spite of Dr. King and his kind. It may be true that the invulnerable Book has been misunderstood by its friends, but surely the modern critic magnifies trifles.

J. A. SINGMASTER.

Grace Allen's Minister or how a fine young man was constrained by charming Christian companions to become a minister, by Pastor John William Richards, of Philadelphia, Pa. The Lutheran Literary Board, Burlington, Iowa. Art cover. Pp. 53. Price 50 cents.

This booklet is in a sense a minister's diary, with its chronicle of mission work and the winning of a promis-

ing young man for the ministry. It is full of fun and laughable situations, showing the lighter side of pastoral life. It is romantic as well. The young minister finds a noble companion after some tribulation and is happy ever after. The make-up of the booklet is in the best style of the publisher. It will delight many a reader.

J. A. SINGMASTER.

Modern Discipleship and What it Means. By Edward S. Woods, Hon. Canon of Ely. The Macmillan Co., New York. Cloth. Pp. 189. Price \$1.25.

This is a revision of a very sensible and practical statement of some fundamental experiences in the Christian life. The first edition appeared in England about a dozen years ago. The titles of the several chapters are: The Meaning of Faith, Friendship with God, Christ, the Bible service, etc. The purpose of the book is to awaken professed Christians to a fuller realization of the amazing richness of their religion. Much suggestive matter is contained in this volume for the religious teacher.

J. A. SINGMASTER.

Talks to High School Boys. By John M. Holmes. Illustrated with the drawings done by three of the author's high school boys. The Macmillan Co., New York. Cloth. Pp. 162. Price \$1.50.

These talks were delivered by the author to the Greenville, S. C., high school and elsewhere, were revised and are now offered in the present form. There are thirty-three addresses on such subjects as An Engine, Courage, An Apple, Stop, Look and Listen, Every Man a Trustee, Amusements, etc. They are all practical, personal and evangelical. Teachers and preachers will find them suggestive.

J. A. SINGMASTER.

The New Testament. An American Translation. By Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago. The University of Chicago Press, 1923. Cloth. Pp. 481. Price \$3.00 plus postage.

This is a noble and painstaking work by a distinguished scholar. It presents the New Testament in the language of our own people—not in slang terms, but in

plain, good and dignified English. It is an effort to make the Scriptures more intelligible and attractive to the average reader. In this the translator professes to follow the style and method of the original writers who avoided mere excellency of speech. The multiplication of translations of the Bible seems to indicate a multiplication of Bible readers. No doubt these various translations are in some respects more accurate than their predecessors, although it is doubtful whether one man can produce a better translation than a group.

As a sample of Dr. Godspeed's work let me quote the Lord's Prayer:

"Our Father in heaven,
Your name be revered!
Your Kingdom come,
Your will be done on earth as it is done in heaven!
Give us to-day bread for the day,
And forgive us our debts, as we have forgiven our
debtors,
And do not subject us to temptation,
But save us from the evil one."

Matthew 12:25 reads: "Any Kingdom that is disunited is on the way to destruction." Surely this is no better than, if as good as, "Every Kingdom divided against itself is brought to desolation."

On the whole, for rhythmic beauty, the King James version is unapproachable, and for substantial accuracy and beauty the American Revised Version follows. Personally I would read in public no other version than either of these. I regard private translations, however learned, as a commentary to be used privately.

J. A. SINGMASTER.

COMPARATIVE RELIGION.

The Golden Bough. A Study in Magic and Religion. By Sir James George Frazer, F.R.S., etc. The Macmillan Co., New York. Cloth, 6 x 9. Pp. 752. Price \$5.00.

Folk-Lore in the Old Testament. Studies in Comparative Religion, Legend and Law. By Sir James George Frazer, F.R.S. Cloth, 6 x 9. Pp. 475. Price \$5.00.

The above are very remarkable books in character and in price. They are, of course, abridged editions of large and well-known works. The former is a condensation of twelve volumes; the latter of three. The abridge-

ment is skilfully done and the present edition will probably be more acceptable to the general reader than the older editions. The title *Golden Bough* is derived from the tradition that at the temple of Diana, situated on the shores of the little woodland lake of Nemi, in Italy, the presiding priest held his office by virtue of his ability to pluck a Golden Bough from a tree in the sacred grove of the goddess. In antiquity this charming landscape was a scene of a strange and recurring tragedy. The priest guarded the tree with drawn sword night and day until he was slain by a stronger and craftier foe who succeeded him. The succession was maintained by a series of murders. This extraordinary tradition invited the author's investigation, which resulted in wide research and the publication of two volumes. These were later expanded into twelve, of which the present work is an abridgement. The sixty-nine chapters deal with ancient mythologies, taboo, nature-religions, scapegoats, sacrifices, fire festivals, the soul and all manner of savage superstitions, some of which still survive. These beliefs and customs indicate the eternal yearning of the soul for truth, and are not to be regarded with contempt. The author's learning and diligence are seen on every page written in pure English.

In regard to the volume on Folk-Lore in the Old Testament, I would utter a caveat. If the author is correct in his analysis of Old Testament stories, then the cherished Scriptures of the Jew, and of Christ and of his people are only a cunningly devised fable, an expurgated copy of the superstitions of all ancient people. Dominated by the hypothesis of an all-inclusive evolution, the author maintains "that all civilized races have at some period or other emerged from a state of savagery." In short he holds to a merely naturalistic evolution of religion from gross beginnings to the Spiritual religion and pure morality of the better side of the Hebrews. Starting with the several ideas of the Old Testament like the Creation, the Fall, and the Flood, he traces crude parallels in the literature and traditions of the older races. Forgetting his own injunction not to speak contemptuously of the beliefs of the savage, he himself speaks sarcastically of the story of creation. For instance, in citing the striking passage, "God created man in his own image, in the image of God created he him; made and female created he them," (Gen. 1:27) he says, "incidentally we gather that the distinction of the sexes, which is characteristic of humanity, is shared also by the divinity." Not one

sensible man in a million would "gather" this. Such a remark seems to show an absence of a judicial temper to say the least.

The book is packed with interesting and useful information, but its premises and conclusions as to the Old Testament are manifestly erroneous. To the minds of millions of devout men, among whom are numbered the most intelligent of the race, the story of Creation is a profound description of a great fact, though it may be couched in figurative and pictorial language.

Much of the modern history and philosophy of religion seems to us to contradict the vaunted historic and genetic method of study. The authors of treatises on the origin of religion as a mere development of spiritism or animism, must ignore Jesus Christ, the great teacher. He can not be explained after the theories of these men. The Bible gives us the only adequate solution of man and his origin, his nature and his destiny.

In the closing paragraph of the *Golden Bough*, Dr. Frazer beautifully says: "The place has changed but little since Diana received the homage of her worshipers in the sacred grove. The temple of the Sylvan goddess, indeed, has vanished and the King of the Wood no longer stands sentinel over the *Golden Bough*. But Nemi's woods are still green, and as the sunset fades above them in the west, there comes to us, borne on the swell of the wind, the sound of the church bells of Aricia, ringing the Angelus." And yet the author would have us believe that this significant transition is simply the working out of a mere natural law of progress!

J. A. SINGMASTER.

APOLOGETICS.

Christianity and Liberalism. By J. Gresham Machen, D.D., professor in Princeton Theological Seminary. Macmillan Co., New York. Cloth. Pp. 189. Price \$1.00.

This volume appeared first in February, 1923, and was reprinted exactly a year later. This is an indication of the interest which it has aroused in friends and foes. The book is a keen analysis of so-called Liberalism, which he defines as un-Christian. He uses the term not in contempt but as descriptive of its real character. Though it may employ Christian terminology, its content is utterly at variance with fundamental Christian teaching

concerning God and Man, the Bible, Christ, Salvation, and the Church. It is in fact a new religion, if it can be called a religion at all. It has no redemptive features and denies the entrance of God in connection with the origin of Christianity. He insists that the Christian religion rests upon the basis of indisputable facts, upon an account of something that happened which is authenticated by reliable witnesses. Dr. Machen's book is an antidote and a tonic. He is one of the most redoubtable defenders of the old and the true faith.

J. A. SINGMASTER.

THE VIRGIN BIRTH.

The Virgin Birth. By Frederick Palmer, D.D., Harvard University. The Macmillan Co., New York. Cloth, Pp. 56. Price 75 cents.

This book is one of a series of "Little Books on Religion." The author of the present volume declares that the New Testament may be quoted for opposite views of the birth of Jesus. The one, which claims that he had no human father, is confronted by the strong presumption to a modern mind against the occurrence of such an event. The other, that he had a human father but that the virgin birth story arose from exigencies on the thought of the time, is confronted by the difficulty that historic evidence exhibiting the growth of such a belief is lacking. It seems to us that the statements of the author are evasive rather than convincing. His general attitude, however, may be judged from the following sentence: "We do not, indeed, venture to such a length as to say that Christ is God, for this would involve the inconceivable assertion that God Almighty was once born and died." This means, of course, that Jesus was only a man, and as such was not the incarnate God. This is the old Unitarian doctrine which the evangelical churches repudiate and with reason. Dr. Palmer belittles miracles. Even the resurrection as such means nothing more than that Jesus is alive forevermore. The Virgin Birth is a great historic fact, attested by two gospels, confessed by the Church through the centuries. It is the necessary prelude to the extraordinary life of Jesus, and explains as nothing else can his resurrection and his dominating influence on human life.

J. A. SINGMASTER.

The God of the Early Christians. By Arthur Cushman McGiffert. Charles Scribner's Sons, New York. Cloth. Pp. 200. Price \$1.75.

This volume contains the Nathaniel William Taylor Lectures given before the Divinity School of Yale University, in 1922. The distinguished author is President of the Union Theological Seminary in New York City. The first chapter on "The God of Jesus and of Paul" sounds the keynote of the volume. The synoptic gospels—the first three—are the basis of the author's findings. The gospel of John has no standing with him, and hence he has a very distorted idea of Jesus, as known to the average Christian believer. Summing up Jesus' teaching about God, he writes: "We may say that Jesus' idea of God was wholly Jewish. At no point, so far as we can judge from the Synoptic Gospels, did he go beyond his people's thought about God." "There is no reason to suppose that the early Christian disciples deified Jesus, or thought of him as anything more than God's servant and anointed. They had known him in the flesh—a man among men; with their Jewish traditions, the last thing they could have thought of was to count him a divine being or identify him with God!"

"So far as the God of the Christians is different from the God of the Jews, it is not due to Jesus' teaching about God but to the teaching of Paul and those that came after, or still more to the personality of Jesus and the interpretation his followers put upon it." Paul is to have blame or credit for "extending the category of deity to include Christ himself." "He speaks of Christ as an object of worship, and prays to him himself." Of course, Paul is a monotheist and, therefore he regards Christ not as the supreme God but the Son of God.

John's Gospel and his first Epistle are full of Paulinisms and evidently just as erroneous! Such are the results of the critical studies of Dr. McGiffert! Whether they are justified by the Scriptures, by history and by Christian consciousness we leave to the reader's candid decision.

J. A. SINGMASTER.

The Battle Over the Bible. First in the series of Fundamentalist-Modernist Debates. Between Rev. John Roach Stratton, D.D., pastor of Calvary Baptist Church, New York, and Rev. Charles Francis Potter, M.A., S.T.M., minister, West Side Unitarian Church, New York. Paper. Pp. 92. Price 50 cents.

This book, in good clear type, on good paper, is the first of five theological debates between the ministers above mentioned. The entire series, when finished, will be published in one volume, cloth, at \$2.00.

The question is: Resolved, That the Bible is the infallible Word of God. Dr. Stratton took the affirmative. His arguments are: 1. The fact of the Bible's miraculous preservation and increase. 2. Its universality. 3. Its unity in diversity. 4. Its fulfilled prophecies. 5. Its claims concerning itself. 6. Its self-authenticating authority. In the negative, Mr. Potter called attention, first, to the question which he declared was not whether the Bible is the best book in the world, or whether we find the Word of God in the Bible. His line of argument was that the Bible is: 1. Inaccurate, unscientific and unhistoric. 2. Contradictory in its statements. 3. And has morally degrading ideas of God. Dr. Stratton's arguments seem to an evangelical Christian to be quite unanswerable, and Mr. Potter's quite trivial. But the judges of the debate, two to one, decided in favor of the latter. The judges were a committee of three, two Episcopalians and one Universalist. Dr. Stratton, in the preface, declares that his address had resulted in several conversions. Mr. Potter declares that he had evidences that the people are anxious to learn the modern interpretation of religion.

J. A. SINGMASTER.

A FIGHT FOR THE FAITH.

The High Way. By Caroline Atwater Mason, Author of "A Lily of France." Cloth. Pp. 382. Price \$2.00 net.

The High Way is both a novel and an evangel. As a mere story it possesses all the attractions of a good English style, unity, and reality. Its characters are sketched with skill, its hero is noble, its romance true to life. Good and bad, true and false are contrasted with fine effect. The scene is laid at Petersboro, a university town. The

center of interest is the religious life and teaching of a Theological Seminary and its reflection in the local Church. The former is most "radical" and the latter "modern." Higher criticism and "advanced" social ideas have displaced the Gospel with most direful effect on the community. Hardy Shannon, the son of an Evangelical minister becomes a student and resolves to fight the wrong. It is a great fight with wide ramifications and many thrilling situations, which our author paints with dramatic skill.

A generation ago Mrs. Humphrey Ward wrote "Robert Elsemere" to commend destructive criticism. Mrs. Mason's book is an antidote, should the poison of Robert Elsemere" still exist. It is a noble volume which Christians should read and pass on, especially to any of their friends who are tinctured with the ideas of Wellhausen.

J. A. SINGMASTER.

Evolution Versus Creation. Second in the Series of Fundamentalist-Modernist Debates, between Rev. John Roach Stratton, D.D., pastor of Calvary Baptist Church, New York, and Rev. Chas. F. Potter, M.A., S.T.M., minister West Side Unitarian Church, New York. George H. Doran Co., New York. Paper. Pp. 110. Price 50 cents.

The question debated is, "Resolved, That the Earth and Man Come by Evolution." Mr. Potter took the affirmative side. The definition agreed on is that of Le-Conte, and is as follows: "Evolution is a continuous progressive change, according to certain (that is fixed) laws, and by means of resident forces." The arguments for the evolution of the earth, as given by Mr. Potter are:

1. The Changes now going on in the earth.
2. The Evidence of Past Changes.
3. The Testimony of Astronomy.

The arguments for the evolution of man are:

1. From Ancient Life on the Earth (Paleontology).
2. From Geographical Distribution (Geography).
3. From the Similarity of Man to Other Animals (Comparative Anatomy).
4. From Relics in Man's Body (Anatomy).
5. From Disadvantages of Upright Position (Physiology).
6. From Pre-Natal Life (Embryology).

7. From Creative Evolutions as Practiced by Scientists to-day.

8. From Blood Tests (Chemistry).

In his address in the negative, Dr. Straton affirmed that evolution was a mere theory, with which he himself had once been carried away. Fuller investigation had convinced him that evolution and Christianity are irreconcilable, and that there is no such thing as "theistic evolution." Evolution, properly so-called, is thoroughly materialistic recognizing no personal force. The alleged facts of scientists are mere guesses varying by millions of years in their estimates of time. Tyndal says the world began in a "fire mist," while Spencer says it began in a "cold cloud." He took up the several arguments advanced by his opponent and proved to the satisfaction of the judges, that they were unsustained by reliable evidence. As a summary of pros and cons we commend this debate.

J. A. SINGMASTER.

Where Evolution and Religion Meet. By John M. Coulter head of the Department of Botany, and Merle C. Coulter, assistant professor of Plant Genetics, University of Chicago. The Macmillan Co., New York. Cloth. Pp. 105. Price \$1.25.

This is an irenic book, in which the truths of science and religion are recognized—not only as realities but as in harmony with each other. The religion of Christ is a great fact and meets a universal need. In the discussion of the several theories of evolution, the authors, being botanists, naturally incline to the theory of De Vries who advocated that so-called *mutations* underlie evolution. He discovered that somehow, in an entirely unexplained manner, new species appear "suddenly and spontaneously in the form of mutations, and that natural selection will merely decide which of these mutations is fit to survive." But this does not prove that evolution accounts for anything. It only asserts that new species suddenly appear, and this is certainly not evolution.

J. A. SINGMASTER.

Evolution, Knowledge and Revelation. The Hulsean Lectures at the University of Cambridge, 1923-1924. By Stewart A. McDowall, B.D., of Winchester College. The Macmillan Co., New York. Cloth. Pp. 99. Price \$1.00.

Living and Thinking, Knowing and Loving, the Known and the Loved, and Revelation and Reality are the themes in which the author develops his theory of knowledge. This theory, the author endeavors to harmonize the facts of biological science, the spiritual interpretation of nature and the best metaphysical systems. He finds that in personality and its relations is the only key to reality. We can touch God because He is a person.

J. A. SINGMASTER.

Evolution at the Bar. By Philip Mauro. Geo. H. Doran Co., New York. Cloth. Pp. 80. Price 75 cents.

Of this little book Amos R. Wells says: "I have never read a better or stronger book in opposition to evolution." The author holds that the theory is a purely speculative attempt to account for life and nature without a thorough scientific basis. "Resident forces" are everywhere a mere assumption to the exclusion of an intelligent personal Creator. The violent breaks in the continuity of the organic kingdom and the enormous gaps between the living and the non-living and between vegetable and animal life, and the like, make the evolutionary theory untenable. Evolution excludes miracle and the deity of Christ.

J. A. SINGMASTER.

MISCELLANEOUS.

Christianity and Progress, the Cole Lectures for 1922 at Vanderbilt University. By Harry Emerson Fosdick, Professor in the Union Theological Seminary and Preacher at the First Presbyterian Church, New York. Association Press, New York. Cloth. Pp. 247. Price \$1.50.

Dr. Fosdick has written several very excellent devotional books, in which his liberal views do not appear. The present volume is in his best vein—an excursion to spy out the land to see what the idea of progress through scientific control of life is likely to mean and ought to

mean to Christianity. On this excursion he discovers that "not many people are relying upon religion; everybody is relying upon science." But science, he says, must have a spiritual interpretation, in which life in its possibilities and yearnings is brought near the living God. Religion is indispensable.

The author is somewhat obsessed with evolution and with "social" Christianity. He makes merry over Jonathan Edwards and the poor souls who take the Bible too seriously. His ideas of personal conversion are quite vague. Substitutionary atonement is sneered at. There is no "once for all" faith, no recognition of the Kingship of Jesus, no sacrament through which salvation is sealed. The old theology is dead! The acceptance of a new theology or none is the alternative. The way out lies between the facts of science and their spiritual apprehension, ending in an idea of God great enough to explain the universe and to fill us with immortal hope.

J. A. SINGMASTER.

Roget's Thesaurus, A Complete Book of Synonyms and Antonyms, Revised by C. O. S. Mawson, Litt.D., Ph.D. International Large Type Edition. New York, Thomas Y. Corwell Company, 1922. Cloth, round corners, red edges. Pp. 741. Price \$3.00 net; postage extra.

This is the greatest and most useful book of its kind in the English language. No English writer can do without it. In a moment it furnishes just the right word and suggests valuable ideas. For a half century I have kept it within reach, and it has often been a friend in need. Many editions have appeared. If there is another equal to the one before me I have no knowledge of it. Revised by an eminent scholar and lexicographer, it is superior to the original, published in 1852 by Roget, a learned physician in London. Printed by the Crowell Company on fine paper, in large type, it is a joy to the eye. The binding is very good and may be had in cloth at the above price and in morocco at double that price. Add it to the family library.

J. A. SINGMASTER.

THE LUTHERAN. The official organ of the United Lutheran Church, a weekly family paper. Size 8 x 12. Pp. 32 in each issue. Price \$2.00 a year. Published by the Lutheran Board of Publication, Philadelphia. Edited by Drs. G. W. Sandt and N. R. Melhorn.

Think of it! The best denominational paper in America as to contents and general make up according to the judgment of Dr. Carroll, is offered at \$2.00 for 1,664 pages! Eight pages for a penny! It is cheap as wrapping paper. Recently I looked over the 1922 file, and was amazed at the variety and richness of the contents, the excellence of the illustrations, the good quality of the paper and the beautiful printing. The person who finds fault with *The Lutheran* is hard to please. Lutherans have good ground to be proud of it. They should read it thoroughly, help to make it better by furnishing interesting items, and especially by promoting its circulation. A larger income will make a better paper. No family can afford not to subscribe. A hundred thousand subscriptions are a possibility. Will you help to make them a reality?

J. A. SINGMASTER.

Education for Christian Service. By Members of the Faculty of the Divinity School of Yale University. A Volume in Commemoration of its One Hundredth Anniversary. New Haven: Yale University Press, 1922. Cloth. Pp. 348.

The Yale Divinity School was established in October, 1822. During the past century 3,618 have studied there; 250 of these have become foreign missionaries, over 600 college professors, and more than 100 presidents of colleges and universities.

The commemorative volume contains twelve discussions. Dean Brown writes on "The Training of a Minister"; Dr. Porter on "The Historical and Spiritual Understanding of the Bible"; Dr. Dahl on "The Modern Approach to the Old Testament"; Dr. Bacon on "The New Testament Science as a Historical Discipline"; Dr. Dinsmore on "The Literary Qualities of the English Bible"; Dr. Macintosh on "Theology in a Scientific Age"; Dr. Tweedy on "Training in Worship"; Dr. Sneath on "The Importance of the Aesthetic Consciousness"; Dr. Bainton on "Church History and Progress"; Dr. Archer on "The Seminary and Missions"; Dr. Weigle on "The Edu-

cational Service of the Christian Churches in the Twentieth Century," and Dr. Wright on "The Study of Christian Evangelism."

J. A. SINGMASTER.

Property, Its Rights and Duties, Historically, Philosophically and Religiously Regarded. Essays by various writers, with an Introduction by the Bishop of Oxford, Charles Gore, D.D. New Edition. The Macmillan Company, New York. Cloth. Pp. 243. Price \$2.00.

This volume discusses the Nature, History and Duties of what we call Property. The struggles of mankind have always surged about the question of property rights. These struggles will probably continue to the end of time. Their peaceful settlement will be measurably attained only by the application of the Christian principle of stewardship.

J. A. SINGMASTER.

HYMNOLOGY.

Practical Hymnology. By Hubert McNeill Poteat, M.A., Ph.D., Professor of Latin, Wake Forest College. Boston: Richard G. Badger. Cloth. Pp. 130. Price \$2.00 net.

Professor Poteat is not a professional musician, only a leader of choirs. His soul has risen in protest against "jazz" and "ragtime" music and so-called hymns, which he scores with no gentle hand. If the price of this book were not so unreasonably high, we would commend it to all pastors, who might loan it to the "committee appointed to select a new book for the Sunday School." It might prevent them from committing "folly in Israel."

J. A. SINGMASTER.

THEOLOGY.

The Spiritual Messages of the Miracles. By Rev. Geo. H. Hubbard. The Pilgrim Press, Boston. Cloth. Pp. 340. Price \$2.00.

There is no effort at critical analysis in this book. It is full of practical suggestions and interpretations of the

far-reaching meaning of our Lord's miracles, which are indeed parables in action. There is good picking here for the industrious minister.

J. A. SINGMASTER.

Baptism, Its Importance to the Christian Church. According to the Word of God and the Lutheran Confession. By Rev. H. J. Villesvik, Lutheran Pastor, Tacoma, Wash. Translated from the Norwegian by the author. Paper. Pp. 20. Price, 20 cents a copy. A reduction will be made on quantities. It may be had from the author at 526 South Fifty-first street, Tacoma.

Pastor Villesvik has rendered the Church a good service with his pamphlet on Baptism. In simple language and in an orderly manner he sets forth the Scripture doctrine and the confessional statements concerning this sacrament. He shows the importance and the blessedness of Baptism, and vindicates the Lutheran conception over against the Romish and Reformed views.

J. A. SINGMASTER.

PSYCHOLOGY OF RELIGION.

Psychology of Religious Experience: Studies in the Psychological Interpretation of Religious Faith. By Francis L. Strickland, Professor of History and the Psychology of Religion in Boston University School of Theology. The Abingdon Press, New York City. Crown 8vo. Pp. 320. Price \$2.00 net.

In the judgment of the reviewer, Professor Strickland has made a distinct and valuable contribution, in this volume, to the comparatively new and rapidly developing science of the Psychology of Religion, if indeed it may yet be called a science. It is a great comfort to read a book like this, in which the attempt, now made by so many writers on the subject, to explain all religion and religious experience on purely naturalistic, or social, or even mechanistic principles, is boldly rebuked, and the contention is set up and ably defended that there is in religious experience, and especially in Christian experience, a divine or mystical element which should not be denied or discredited by the psychologist because it hap-

pens to lie outside his ken, or beyond the sphere of his investigations.

What *The Biblical World* has said of another book by Professor Strickland, "Foundations of Christian Belief," might be said with equal truth of this volume, requiring only such changes of terms here and there as would adapt it to the different subject: "The author knows the problems set Christianity by modern thought, and does not hesitate to face the most essential of these. The volume is, in a most successful way, a popularizing of a defensive philosophy of the Christian religion. It is the sort of book that we have been looking for to put into the hands of college students," etc.

In the Introduction the author discusses certain "Fundamental Standpoints and Method in Psychology of Religion." We find here some illuminating paragraphs on the difference between a scientific interpretation of an observed phenomenon in the physical world, and the interpretation of the phenomena of a psychical or religious experience. For example, we quote:

"Scientific explanation is for the most part essentially classification. We assign some particular fact or set of facts to a group of facts already well established and associated with a universal formula of action called a law or principle. Of course, this is not explanation in any complete or ultimate sense. To explain a fact by referring the fact to a law is really only to say that the fact belongs to that group of facts which always take place that way... Referring a fact to a law is explanation only in the sense that the fact is not left hanging unrelated but is grouped, and the mind rests more contented. But classification of this sort affords but little insight."

After some further discussion of the difference between dealing with mere material things and with a psychical or spiritual experience, the author continues: "the essential nature of religious experience consists in those very elements which are not apparent to a bystander who may wish to observe in order to secure data for description and explanation. It would look as though the subject who has the experience would have to be depended upon for the most important facts. These facts are, of course, facts of the inner life and for the most part not observable by the bystander at all. But after letting the subject of the experience furnish the facts, shall we turn over the interpretation of the facts to the observing bystander? When the interpretation means psychological description this will generally have to be

done since the observer is usually the one who has the technical knowledge and training necessary to make the description accurate and to bring it within the approved formulations of science. But if interpretation is to refer primarily to the meaning of the experience and its value to the one who has it, then the observer may not be competent. Surely, for a person to interpret in terms of meaning an experience which he had never himself had would be a procedure of doubtful value at best."

Just here is the crux of the whole matter. It is the age-old principle involved in the answer of Jesus to the two disciples who asked where he dwelt, "Come and see," was his reply. And this has been the challenge of Christianity ever since, and still is. If any man doubts its truth or its power, let him try it honestly and sincerely. Until he has done so he is not competent either to judge of its reality or to estimate its value. Paul writes to Timothy, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day." Who shall say that Paul was mistaken, that he was the victim of a delusion, that he did not really know Jesus Christ at all? Certainly, not the man who has never followed in the footsteps of Paul, or had his experience, or exercised a similar faith. As well set a blind man to judge of the reality and meaning of the experience of the man who can see when he exclaims over the beauty of the landscape, or the grandeur of the great mountain, or the splendors of a glorious sunset.

But this is enough to give an idea of Professor Strickland's point of view, and method of treating the subject. Besides the Introduction, his book has twelve chapters. The first three are on The Nature of Experience, The Nature of Religious Experience, and The Method and Task of the Psychology of Religion. These are the most valuable chapters in the book because they deal with the fundamentals, such as have even hinted at above. Then follow Chapters IV on Religion in Childhood, V on Religion in Adolescence, VI on Conversion and Evangelism, VII on The Subconscious and Religious Experience, VIII on Faith in God, IX on The Nature of Worship, X on The Elements of Worship, XI on Religious Mysticism, and XII on Faith in the Continuation of the Personal Life.

A very full Index completes the volume. We heartily commend this book to all who are interested in the general subject of the Psychology of Religion, and especially to those who have been looking for a book on the subject

written from a standpoint at once scientific and Christian.

JACOB A. CLUTZ.

CHRISTMAS.

The Road to Christmas. By Clough A. Waterfield. The Abingdon Press, New York City. 24mo. Pp. 71. Price 75 cents net.

In a new, fresh and interesting way the dear old Christmas story is told again in this little book. The story is told in such a way as to link it up with the present day and with present day experiences. There are eight short chapters, each of them giving emphasis to some one incident connected with the birth of Jesus. We notice one rather inexcusable slip in accuracy. It may not be a very important matter, but even in little things care should be taken to follow closely the gospel story, especially in writing for the children and young people. On page 45 the author says, "One recalls now that day when Jesus sat teaching in the little synagogue, when his own mother and brothers stood without desiring to speak with him, but could not reach him for the crowd," etc. Both Matthew and Mark tell us this story. Matthew says that Jesus had departed from the synagogue before this, and Mark distinctly tells us that they had gone "into a house." The word used in the Greek means an inhabited house, or a home.

JACOB A. CLUTZ.

HISTORICAL.

The Methodist Book Concern. By H. C. Jennings. The Methodist Book Concern, New York City. Small 12mo. Pp. 231. Price \$1.00 net.

This is a history of one of the greatest denominational publishing houses in this country. It is written by one who himself had a large part in the making of the history. Dr. Jennings served for over twenty years as one of the publishing agents of the house with conspicuous success. The story is well told and will be interesting not only to Methodists but to all others who understand and appreciate the value to a denomination of a publication house to furnish literature to its people.

Two things have especially interested the reviewer in

looking through this volume. One is the story of the success of the enterprise after overcoming a multitude of handicaps and discouragements. In one of the chapters it is stated that The Methodist Book Concern now has a capital of \$7,000,000, all of it the accumulation of the profits of the business which it has done. It is further stated that "a much greater sum than its present capital has been distributed by The Book Concern to various church interests which are entirely separate, and always have been, from the business of the Concern." This might seem to indicate that excessive profits have been made on the publications put out by the house. It is explained that this was not the case. It was simply the natural result of good management, and of the loyalty and industry of the ministers of the church in acting as agents for the sale of the publications. Excellent reasons are given why no denominational publication house either should, or should be expected to dispose of its products at the absolute cost of manufacture.

The other item of special interest is the explanation of the adoption of the imprint: "The Abingdon Press," for use on books not of a distinctly denominational character. We were interested to learn that the name "Abingdon" was taken from the name of the location of the first educational enterprise of the Methodist Church in America. The school was founded in 1789 at Abingdon, Maryland. The reasons for using this imprint on certain of their publications of a general character might well be considered by our own Board of Publication.

As this volume will be of special value as a book of reference in the years to come, it seems to us that its use would have been greatly increased and facilitated by the addition of a good index.

ESSAYS.

The Eternal Masculine. By Bishop Charles Edward Locke. The Methodist Book Concern, New York City. 12mo. Pp. 294. Price \$2.00 net.

This is a rather whimsical book, on a rather whimsical subject. In the opening chapter the author acknowledges his indebtedness for his subject to a suggestion from the expression used in Goethe's "Faust," "The eternal feminine." Bishop Locke confesses in the brief Introduction that he has not attempted to formulate a concrete definition of "The Eternal Masculine," because he

found that impossible. He says, "It seems to elude me. I have pursued my explorations in many fields of biography and have found what I have thought were contributions to a definite characterization. I have not discovered any single personality which includes all that I have in my mind as belonging to 'The Eternal Masculine,' and so have concluded that it is a composite, or a jewel with many glistening facets."

There are sixteen chapters. Some of them are biographical at least to this extent, that the author takes some character from the Bible, or from history, or from literature, as an example or illustration of the phase of character which he means to treat in the chapter, and makes this character the center, or core, of the discussion. Sometimes the starting point for the discussion is found in some historical incident or some experience of his own. A good example of the last is the chapter on "When Scarecrows Do Not Scare." This subject and the comments on it were suggested by seeing what seemed to him an unusually effective scarecrow in a farmer's field in one of the valleys of California fairly covered with the crows which it was expected to frighten away.

Especially interesting to us as Lutherans is the chapter on "Martin Luther." It contains a brief but appreciative sketch of his life and work used to illustrate the quality of courage. He says, "We cannot make a comprehensive study of the Eternal Masculine and leave this brave man out of our consideration." Later in the chapter the author writes, "If anybody asks us why we are Protestants, we may answer in one word—Martin Luther—a name very offensive to Romanists throughout the world."

All the chapters are filled with interesting stories and incidents, many of them very quaint also, which not only hold the attention of the reader, and furnish him with not a little amusement, but also offer a great wealth of material for illustrations in sermons and addresses. Here are two short paragraphs from the last chapter entitled "Conclusion":

"The Eternal Masculine is that in a man which is struggling up into divinity; and God is Love. It is eternal in the sense that it is innate—was in man from the beginning; and is also eternal in that it is ever present and will be in him into the farthest reaches of eternity. It is the God in him reaching up for his scepter, the King in him striving to gain his throne."

"In the preceding chapters we have fared afar in a diligent quest. If we have found the trail which will lead into a mystic realm, and have encouraged anyone to further explorations into fruitful fields of fascinating interest, we must be content. What we do know is that there is an Eternal Masculine, and that it will ultimately rule in the lives of all men, and will become more clearly defined as it is more universally realized."

JACOB A. CLUTZ.

BIOGRAPHY.

Saint Lydwine of Schiedam. By J. K. Huysmans. Translated from the French by Agnes Hastings. E. P. Dutton & Company. London and New York. 12mo. Pp. 252.

It might be supposed that the life of a saint would always be pleasant reading. We have not found it so in this case. The account of the times in which Saint Lydwine lived, in the opening chapters, and many of the details of her own life and experiences are anything but pleasant. Indeed, they are little short of revolting. She was born in 1380 and died in 1433. It is no doubt true, as the author says in the opening chapter, that "the state of Europe during Lydwine's lifetime was terrible." It must have been terrible, if the account of it given here is correct, and it may be presumed that it is. Nothing that has been written of the horrors of the recent World War approaches it. What is said of the years covered by the reign of Charles VI of France, seems to have been true of the entire period: "they drip with blood and reek of license."

Lydwine was born in Holland, at Schiedam, near the Hague. Her parents were poor. She seems to have been a normal child, but more than usually devoted to pious meditation and exercises. In her fifteenth year she had an attack of illness, and later an accident, which left her in a very enfeebled and helpless condition, and from this time on through all the remaining years of her life she suffered from physical ailments and tortures in comparison with which the sufferings of Job would seem to have been child's play. But through it all she was patient and resigned and often triumphant. And through most of her life of pain and agony she is credited with miraculous powers in her contact with others. She was finally canonized by a decree issued March 14, 1890.

JACOB A. CLUTZ.

Wisps of Wildfire. By F. W. Boreham. The Abingdon Press, New York City. 12mo. Pp. 245. Price \$1.75 net.

To those who have read Boreham before, the simple announcement of another volume from his pen will be sufficient to insure their wish to have it and read it also. Whatever titles he may choose to give his books, and some of them are apparently quite whimsical, he is usually able to give a good reason for them, as in this case. And they all have the same qualities of great simplicity, deep insight, warm sympathy, and a compelling charm that cannot be described, but once felt is irresistible.

There are twenty-one essays in this volume, divided into three groups of seven in each. Some of the characteristic titles are, *My Walking-sticks*, *Breaking the News*, *A Tangled Skein*, *Blind Alleys*, *Sweethearts and Fiddlesticks*, *A Studied Slight*, *Blushes*, *On Picking People's Brains*, *A Nervous Breakdown*, *The Dark-Room*, *Parcel-Time*, etc.

JACOB A. CLUTZ.

RUSSIAN PERSECUTIONS.

Religion in Russia Under the Soviets. By Bishop Richard J. Cooke. The Abingdon Press, New York City. 12mo. Pp. 311. Price \$2.00 net.

What would we not give to have a clear, full, definite and thoroughly reliable account of conditions in Russia during and since the revolution, and at the present time. As the Bishop says in his Preface, "An epidemic of misrepresentation, like one of those dreadful plagues which in times past corrupted the soil and poisoned the air and created such fear and contagion that cities and towns were emptied of their populations, seems to have become, since the War of the Nations, almost universal." This condition prevails especially in regard to Russia. The reports that are given even by eyewitnesses are so contradictory, and really destructive of each other, that we know not what to believe. In the face of them one may well ask, as Bishop Cooke does, "Out of such contradictions what critical skill can extract the truth?" The task which he set for himself, and which he seems to have performed very well, was, as he defines it, "not to write detailed history, which cannot be done now, but to compare statements, to sift documents, and by established principles of analytical criticism to discover the

truth, if possible, and to state it without prejudice." As the title of his volume indicates he has confined himself almost entirely to that phase of the subject which is concerned with the Church and with religion, and especially with the history and fate of the Orthodox Church in connection with the Soviet revolution.

The story told here is certainly a very different one from that which one would gather from the reports given out by those two other Methodist Bishops who sought to commit their great church to the moral and financial support of the so-called "Living Church," organized on the ruins of the old Orthodox Church of Russia in support of the Soviet regime. Bishops Blake and Nuelsen would have had the world believe that everything was quite serene in Russia under the Soviet rule, that the stories of bloody persecution and cruel massacres were all exaggerations, that there had been comparatively few executions, and that most if not all of these were entirely legitimate punishments for political treason against the new government. They definitely declared that there was no persecution of religious teachers or any interference with the freedom of worship.

It is a very different story that is told in this book, and yet practically all the statements made are based on evidence contained in official documents, or given by reliable witnesses in response to official investigations. Here is a sample paragraph from Bishop Cooke's summing up of this evidence. After speaking of the reign of terror and the fearful massacre of priests and other ministers of religion in several of the provinces, he continues: "In many other districts the fury of the Bolsheviks was no less horrible. Their thirst for blood was insatiable. At Dorpat two hundred victims were huddled together; a selection was made, and these driven into the cellar of a building were massacred, their skulls being crushed with axes and the butts of guns. The victims were so disfigured that it was difficult to identify them, but among the many were Archbishop Platon, who was present at the All-Russian Conclave in 1917; the priest Michel Blewie, of the Russian Orthodox Church; Nicholas Beshantitzki, priest of the Orthodox Church; and the Rev. Pastor Schwartz, of the Lutheran Church, whose head and arms had been severed from his body. Everywhere the massacre of the priests of all the churches, of which this is only one example, tells the story of the Church in those days of Terror."

This paragraph was selected for quotation because of

the reference to our Lutheran pastor Schwartz. Pages might be filled with extracts of similar import, and many of them vastly more sickening in the details given. In view of all the facts presented it would seem to be impossible that any sane man could doubt that the Soviet leaders were, and still are, filled with hatred of not only the Orthodox Church of Russia, but of all Christian churches, and of the Christian religion itself, and that their plan and purpose was to absolutely crush out of the Russian people, and out of the world if possible, all faith in God and every form of religious belief or worship. If, in some cases, they may seem to have pursued a different and more tolerant policy, it is only because they believed that by so doing they might divide the religious forces and set them against each other, and thus ultimately accomplish their fiendish purposes the more surely.

In view of the evidence presented in this volume, and reinforced and even multiplied by so many reliable sources, it seems incredible that there should be found outside of the Soviet leaders themselves any who would defend them or apologize for them. But that there are many such is only too evident from what is said and published by many speakers and writers. Bishop Cooke has this to say about them, in which we very heartily agree: "A psychological study of the workings of the human mind leads one to reflect how often, despite the inhibitions of conscience, our alignments with men and affairs are affected by the necessities of our partisan interests. What infamous act of tyranny is there, what high crime that was ever committed, what iniquity of men or nations, of governments or churches, that ever disgraced the pages of history, that did not find its apologist in some historian, philosopher, or fool?.....Defenders of the persecutors of religion in Russia are not lacking. They are of all types and of colorful variety. They are found among those newspapers and magazines which specialize in radicalism and think themselves progressive. They are plentiful among parlor-Bolshevicks, who amuse themselves with matches in a powder house, who lift eyes of holy horror at the deportation of 'undesirables,' and sow the seeds of death and destruction at home under the protection of the Constitution. The glutton of the lime-light afflicted with insatiable hunger for publicity, not otherwise obtainable, here finds his opportunity, as does the weatherbeaten politician out of a job and looking for an issue."

JACOB A. CLUTZ.

THE LUTHERAN QUARTERLY

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